P. E. Speer Correspondence, etc. Finality of Jesus Christ reviews

Reviews of "Finality of Jesus Christ"

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in 19th Century

ROBERT E. SPEER
ENGLEWOOD, N. J.

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ROBERT E. SPEER
ENGLEWOOD, N. J.

L. P. STONE LECTURES 1932-33 PRINCETON THEOLOGICAL SEMINARY

The Finality of Jesus Christ

SPEER

The FINALITY of JESUS CHRIST

1932 - 33
STONE LECTURES
Princeton Theological Seminary and
GAY LECTURES
Southern Baptist Theological Seminary

By
ROBERT E. SPEER

SECOND EDITION

The Federal Council Bulletin says: "For deep study, evidence of wide reading, clear thinking and sustained reasoning, this volume may well be Dr. Speer's *magnum opus*. It should be read by all who are interested in the recent report on foreign missions. It leaves us with a needed sense of spiritual certainty."

SECOND EDITION

REVELL

GAY LECTURES 1932-33 SOUTHERN BAPTIST THEOLOGICAL SEMINARY

ROBERT E. SPEER
ENGLEWOOD, N. J.

DR. SPEER *says:*

A judicial, impartial study of the claims of non-Christian religions reveals that:

1. They convey no adequate idea of God, and find no place for an atoning and a living Saviour;
2. They represent man's questioning rather than God's answer; and are the outgrowth of man's innately religious nature and not the result of Divine revelation;
3. They provide no way of personal salvation nor offer any protection against repeated sin;
4. They contain no praiseworthy teaching that cannot be found in Christianity, in an infinitely higher degree;
5. They are seared and marred with evils from which the Christian Gospel is free;
6. They give shelter to dark evils and false teaching that are non-existent in Christianity;
7. They are deficient in dynamic, and notably lacking in elevating social ideals.
8. They are not camparable with Christianity nor its Divine Founder;

Furthermore:

Christianity must, of sheer necessity, encounter them on the foreign field in a spirit identical with that it maintains towards all non-Christian systems of thought and life at home, and, holding to the primitive faith of the New Testament, calls men to become disciples of its Founder, even Jesus Christ.

(Price $3.00)

PRESIDENT J. ROSS STEVENSON, Princeton Theological Seminary, says: *"The greatest contribution Dr. Speer has made to religious literature. It will have a wide reading and permanent influence in strengthening the faith of the Church.*

PRESS OPINIONS

THE CHRISTIAN CENTURY *says:* "It may be considered as an extended answer, specifically to the Laymen's report and, in general, to the whole modernistic view of missions and of Christianity and to any view or program which is not definitely anti-modernistic. It may stand for some years as the classic and most complete statement of the point of view which it represents—that Christianity and paganism in all its forms present an absolute antithesis."

THE UNITED PRESBYTERIAN *says:* "An exceedingly important volume which should have a wide reading, especially by pastors and other Christian leaders. It might be described as Dr. Speer's supreme literary effort and is an exhaustive study of the authority of Jesus Christ in human life."

THE BAPTIST MESSENGER *says:* "An epochal book. Here may be found convincing answers to the argument that Christianity should be considered only one of several religions. There is among us no more valiant or more effective defender of the Christian faith concerning Jesus Christ than Dr. Speer."

THE METHODIST PROTESTANT RECORDER *says:* "Dr. Speer has produced an important and most timely book, that may well be called a great work. The research of this volume could reveal nothing less than a life of reading, thinking through, and organizing the great truths of the Christian religion. One is amazed by the breadth of scholarship displayed . . . One of the most substantial products of conservative scholarship in our times with a mighty message for the day."

PROFESSOR A. T. ROBERTSON, Southern Baptist Theological Seminary says: *"I count it one of the privileges of my life to have heard these Lectures, and a pleasure to possess the book. The volume is most opportune. I wish all ministers could read it, for its influence for good is immeasurable."*

PRESS OPINIONS

THE WATCHMAN-EXAMINER *says:* "We have not read in years a book so stimulating to faith, so helpful to hope, so clarifying concerning the central verities of Christianity, so cumulative in its argument and so well calculated to chalenge the thought and fire the devotions of the followers of Christ."

THE MISSIONARY REVIEW OF THE WORLD *says:* "The ablest, clearest, most decisive and convincing statement of the evangelical view of Christ that has recently appeared. It is a tonic to faith. If every minister and layman would read it carefully, much of the current doubt, uncertainty and confused thinking would be dispelled."

THE CONGREGATIONALIST *says:* "A real challenge to modern religious liberalism, is found in the utterly uncompromising volume by Dr. Speer. Here one is in the presence of a man whose keen and powerful mind compels the same sort of respect that all have accorded his character and spirit of devotion. There is about these lectures something gripping and tremendous, that the reader cannot help but feel, regardless of whether, or no, he agrees with Dr. Speer's fundamental conceptions of authority, and therefore with his conclusions concerning the origin, nature, and relationships of Christian truth, and the supreme fact of Christ. It is, however, manifestly impossible either to expound or to criticize within a few words what is really a colossal statement of supreme convictions. What is really important is to convey some conception of the nature and magnitude of this challenging book. The ground, the nature, and the sweeping significance of Dr. Speer's challenge to much in modernistic and prevalent conceptions of Christianity can be readily suggested by a brief paragraph in the preface. 'To us,' writes Dr. Speer, 'Jesus Christ did not come to found a religion. He came to be the Life and Light and Lord of man'."

Fleming H. Revell

April 3, 1933
(Dictated March 27,)

Mr. W. R. Barbour,
158 Fifth Avenue
New York City

My dear Mr. Barbour:

I am very glad, in accordance with your suggestion, to submit some names to whom it might be well to send "The Finality of Jesus Christ."

✓ President J. Ross Stevenson,	Princeton, New Jersey
President John R. Sampey	Southern Baptist Theological Seminary Norton Hall, Louisville, Kentucky.
✓ Professor G. S. Dobbins,	2825 Lexington Road, Louisville, Ky
✓ Professor A. T. Robertson,	Southern Baptist Theological Seminary Norton Hall, Room 22, Louisville, Ky
✓ Professor J. Gresham Machen,	206 South 13th Street, Philadelphia, Pa.
Professor W. L. Lingle,	Davidson College, North Carolina
Professor James H. Snowden,	2007 Commonwealth Building, Pittsburgh, Pa.
Rev. Curtis Lee Laws,	23 East 26th Street, New York City
Rev. Frederick Lynch, D.D.	30 East 10th Street, New York City
President Ben Lily	Union Theological Seminary. Richmond, Va.
Rev. William Paton,	Edinburgh House, 2 Easton Gate, Sloane Sq., London, S.W.1, England
Rev. W. M. Smith, D.D.	Coatesville, Pa.
Rev. J. M. Gray, D.D.,	Moody Bible Institute, Chicago, Ill.
✓ Rev. James Endicott, D.D.	299 Queen Street, West, Toronto, 2, Canada
✓ Rev. Hugh T. Kerr, D.D.	827 Amberson Avenue, Pittsburgh, Pa.
✓ Professor W. Douglas Mackenzie,	82 Gillette Street, Hartford, Conn.
Mrs. J. Livingston Taylor	"Lakehurst" 193 East 105th Street, Cleveland, O.
Rev. Jesse Wilson	254 Fourth Avenue, New York City
Rev. S. M. Cavert,	105 East 22nd Street, New York City
Mr. Henry P. Crowell,	2248 Cumming Road, Augusta, Ga.
Rev. James R. Joy, D.D.	150 Fifth Avenue, New York City
Rev. Paul H. Leinback,	1505 Race Building, Philadelphia, Pa.
Mr. Charles G. Trumbull	323 No. 13th Street, Philadelphia, Pa.
Dr. John A. Hutton	British Weekly, London, England
Principal D. S. Cairns,	139 Desswood Place, Aberdeen, Scotland.
✓ Professor W. W. Rockwell,	Union Theological Seminary, Broadway & 120th St., New York City

Perhaps this is altogether too many names. If so, please just drop out any of them. If you want more, however, I shall be glad to supply them.

Very cordially yours,

RES:B

(Received
April 15,1933)

Dear Mr. Revell:

I have receiged the copy of Dr. Speer'w new book THE FINALITY OF JESUS CHRIST so kindly sent to me by yourself.

I assure you not only that I am sincerely grateful for this valuable gift, but that no book could give me promise of greater spiritual help and uplift, as well as assurance and consolation.

These are the times that try the souls of men and women who have tried to follow Christ faithfully. So many have wavered and failed in their loyalty, in whom we had trusted. But Robert Speer is the outstanding Apostle today of "unflinching" loyalty allied with keen intellectual power. Every word from him must command attention.

I congratulate you on the publication of this book and myself on its possession.

Very gratefully and sincerely,

(signed) Caroline A. Mason

Oak Knoll, Danvers,

April 14,1933

(Received
April 15,1933)

Dear Mr. Revell:

I have received the copy of Dr. Speer's new book THE REALITY OF JESUS CHRIST so kindly sent to me by yourself.

I assure you not only that I am sincerely grateful for this valuable gift, but that no book could give me promise of greater spiritual help and uplift, as well as assurance and consolation.

These are the times that try the souls of men and women who have tried to follow Christ faithfully. So many have wavered and failed in their loyalty, in whom we had trusted. But Robert Speer is the outstanding Apostle today of "unflinching" loyalty allied with keen intellectual power. Every word from him must command attention.

I congratulate you on the publication of this book and myself on its possession.

Very gratefully and sincerely,

(signed) Caroline A. Mason

Oak Knoll, Denver,

April 14,1933

A. T. Robertson 7

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY
NEW TESTAMENT INTERPRETATION
A. T. ROBERTSON
NORTON HALL, ROOM 22
LOUISVILLE, KENTUCKY

S

April 22, 1933.

My dear Dr. Spence: I thank you with all my heart for the copy of "The Finality of Jesus Christ". I count it one of the privileges of my life to know and hear these lectures and a treasure to possess the book. A volume is most of-

fortune. I wish all ministers could read it, for its influence for good is immeasurable. I never enjoyed a course of lectures more in my life than you gave this spring. I am reading the Gospel with delight. Mrs. Robertson joins me in sincerest regards.

Most cordially yours,

A. T. Robertson

THE THEOLOGICAL SEMINARY
PRINCETON, N. J.

PRESIDENT'S ROOM

April 28th

My dear Robert -

Revell Co. have sent me a copy of your book - of which I am very proud - and the next time you are at Springdale I want you to inscribe your name - that it may belong to me and my heirs - as a personal possession - I am convinced that this your latest book - is the greatest contribution you have made to religious literature - and will have a wide reaching and permanent influence in strengthening the faith of the church - Furthermore - I do not hesitate to say that your lectures rank among the best which have been given on the Stone Foundation. not excepting Robert

Westminster Confession - but not its form of Government - has now become a Bible-believing Christian - and also a Dispensationalist, intimating as he did in his self-laudatory plea at Toronto. That the Church under the orders of the great commission - can not establish the kingdom of God - but must await the Lord's return - (the warfield) and the elders Hodges must turn in their graves at such a suggestion!

Pardon such a long letter - which carries affectionate gratitude for the copy of your book -

Faithfully yours friend

J. Ross Stevenson

Hewitt. Mark Hopkins - James
Orr. not to mention other notables.
Pardon me - if in my letter
yesterday I seemed too jealous
for the good name of old Princeton
Sem - at a time when we are
accused of favoring an <u>inclusive</u>
policy.
Doubtless your attention has been
called to the demented raving of
Machen - not only as directed
against yourself - and the Foreign
Board - but now against Princeton
Seminary - as being silent regarding
the Laymen's Report - &c. &c. - while
we maintain a policy of silence -
this vicious propaganda goes on -
so that Chas. G. Trumbull can
claim - as in a recent letter - that
thousands of Presbyterians believe
that Princeton Seminary has
definitely departed from the
fundamental faith. It is
interesting to note that Machen

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W. W. Rockwell

S

UNION THEOLOGICAL SEMINARY

BROADWAY AT 120TH STREET

NEW YORK

April 24, 1933

Dr. Robert E. Speer
156 Fifth Avenue
New York City

Dear Dr. Speer:

I thank you very much for sending me a copy of your Stone Lectures, The Finality of Jesus Christ. I shall examine with pleasure what you have to say on this most vital theme concerning which my sympathy is absolutely with the historic view of the person of Christ. I shall put the book in the Library.

Very cordially yours,

W. W. Rockwell

WWR:FHD

William Walker Rockwell, Librarian

G. S. Dobbins

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY
THE BEECHES
2825 LEXINGTON ROAD
LOUISVILLE, - KENTUCKY

April 24, 1933.

Dr. Robert E. Speer,
156 Fifth Ave.,
New York City.

Dear Dr. Speer:

I promised Mr. Frank Leavell that we would give him the photograph of yourself which you sent for use in our local publicity. Somehow, this photograph has been lost in the newspaper office, and I am hastening to request that you send to Mr. Leavell a copy of this picture. Kindly mail at once to Mr. Frank H. Leavell, 161 Eighth Ave. North, Nashville, Tenn.

Copy of your book is on my desk, and I have just been examining it with much gratification. You have done a monumental work, and have put us all in your debt. We continue to remember with joy your stay in our midst. Please accept my warm personal thanks for the copy of the book sent to me.

With cordial good wishes, I remain,

Sincerely yours,

GSD:B

G S Dobbins

Hugh J. Kerr.

12

THE SHADYSIDE PRESBYTERIAN CHURCH
AMBERSON AVENUE AND WESTMINSTER PLACE
PITTSBURGH, PENNSYLVANIA

HUGH THOMSON KERR
HAROLD ALDEN DALZELL
ROBERT DENHAM STEELE

April 24, 1933

My dear Robert:

I am sending you the enclosed clipping from the Pittsburgh paper about the Methodist Episcopal broadcast. Last month they featured Bishop McConnell. It seems to me that we are not getting out of the broadcast what we really ought to get. I may be too solicitous about it but it looks to me as if we are letting a great opportunity pass without being very seriously minded about it. This is not by way of criticism but just by way of suggestion.

I have just finished your splendid book THE FINALITY OF JESUS CHRIST. It represents a tremendous amount of research work. I am quite appalled with the work that you have been able to do. It is a real thesaurus on the subject and will be a book of reference for many of us.

With all good wishes,

Yours sincerely,

Hugh

Dr. Robert E. Speer,
156 Fifth Avenue,
New York, New York

r. E. S. Jones to Talk On Church Broadcast

13

t. E. STANLEY JO

Missionary to Speak To M. E. Workers in Foreign Fields

The Rev. Dr. E. Stanley Jones, missionary, will speak to missionaries of the Methodist Episcopal Church in foreign fields at 11:20 tonight over KDKA and W8XK.

The Rev. Dr. S. E. Garth, who recently accepted a call from St. Petersburg, Fla., to the Christ Methodist Episcopal Church of Pittsburgh, will officiate at the Methodist broadcast. Music will be provided by the quartet of the Asbury Methodist Church.

Wilbur M. Smith

14

REV. WILBUR M. SMITH, D. D., MINISTER
MANSE—359 E. LINCOLN HIGHWAY

O. L. CHANNELL, CLERK OF SESSION
402 E. CHESTNUT STREET

F. H. GORDON, TREASURER
558 E. LINCOLN HIGHWAY

CHURCH OFFICE
PHONE 267

The Presbyterian Church of Coatesville

COATESVILLE, PENNSYLVANIA

April 28, 1933

Dr. Robert E. Speer,
156 Fifth Avenue,
New York City, N. Y.

My dear Dr. Speer:-

I certainly do deeply appreciate you sending me a copy of your Stone Lectures, "The Finalty of Jesus Christ". I had no idea that the book would be so large nor that you had expected to cover such a vast amount of material. This is not a volume which one can read through quickly, and I am saving it for this summer when I am planning to take two days and go through it with the greatest care. It was a privilege to do anything for you in working up these lectures.

May I take the liberty of sending you a copy of the Moody Bible Institute Monthly, which carries an address of mine, delivered in Chicago in February. The original address was somewhat longer than this, and cost me a vast amount of work. Nevertheless, even in its present form, the message I tried to bring probably can be discovered.

Always with warm personal regards, I am

Ever cordially yours,

Wilbur M. Smith.

E S Lorenz

15

EDITORIAL ROOMS AND PUBLISHING HOUSE
DAYTON, OHIO
EASTERN HOUSE
91 SEVENTH AVE., NEW YORK
WESTERN HOUSE
218 S. WABASH AVE., CHICAGO

Music for Choir, Church and Sunday School

Dayton, Ohio

April 28, 1933.

Mr Robert E Speer
156 Fifth Avenue
New York N Y

My dear Mr. Speer:

I am very grateful to you for your prompt answer to my inquiry regarding Mr. Schweitzer. It was about what I expected. So temperamental and versatile a man as Schweitzer could not be expected to tie down to a logically consistent set of views regarding a theological question.

I am reading ~~your~~ "The Finality of Jesus Christ" with not only a great deal of profit and help, but with a great deal of pleasure because of its lucidity and thoroughness of treatment. The book is all the more notable that it is one that is very greatly needed in this day and generation when everything -- religion, theology, morals, art, decency, and economics, too -- are in a state of flux. One sometimes wonders whether this is not the "little season" when Satan should be loosed upon earth after the thousand years in Revelation 20:3. Do not take that remark seriously.

Again expressing my appreciation of your kind answer to my inquiry and my great admiration for not only your book but the other work to which you have devoted your life, I remain

Sincerely yours,

E. S. Lorenz

ESL:VM

P. E. Burtt

16

FIRST PRESBYTERIAN CHURCH
SIOUX CITY, IOWA

PERCY EARLE BURTT, D. D.
MINISTER

DONALD C. FARLEY
MINISTER OF MUSIC AND EDUCATION

May eighteenth,
Nineteen thirty-three

Dear Dr. S peer,

I was moved to write you a short note by reason of the fact that the publishers of Christianity of To-day sent me a sample copy this week, and in that copy there is the arti cle which you may have seen, by Dr. Machen dealing with your Princeton lectures "THE FINA LITY OF JESUS CHRIST".

I have had the book for some weeks now, and words fail me when I try to express my appreciation of it. I have no desire to utter fulsome words of praise, and know that such utterance would be distatesful to you anyway, but shall simplyb that it has c larified my thinking and has vastly deepened the conception that "in all things He must have the Pre-eminence". I quite agree with Dr. G. J. S losser's Review in the Presbyterian Banner, when he says in effect that it is the greatest apologetic ever written.

I write simply because such attacks as Dr. Machen's must cause you some pain, to reassure you of the love and faith of that great company of men who believe so in your purity of character, sincerity of motive, clarity of thought, and absolute loyalty + deathless devotion our Divine Lord and Saviour, Jesus Christ, Whom you have so honored in your life and labor.

May our dear Lord sustain you and be by your side in the days that are ahead. I am not concerned about your poi se or self-control - I could not think of you as ever losing them - but I simply pray you may have a deepening sense of His Presence and of His blessed peace.

With warmest affection, I am,

Faithfully yours,

P. E. Burtt

Dr. Robert E. Speer,
New York City, N. Y.

This is a personal letter written by the signer.
You need not trouble in your busy life to answer it.

J. B. Crawford

17

1628 W. Court St.,
Flint, Mich.,
May 19th, 1933.

Robert E. Speer, D.D.,LL.D.,
New York City.

Dear Dr. Speer:-

I placed an order for your book on "The Finality of Jesus Christ." and secured it when it ~~was~~ came from the press. I have read it, and appreciate how effectively and exhaustively you have shown the nature of the testimony that has spread the gospel of Christ in the world. I think you have answered those who want a modified method of missionary work.

I think I understand your purpose in keeping your own personal convictions in the shadow as it were. You were showing the solid foundations on which the church has been established in the past and some of the faithful work done in modern times. You have certainly given an apologetic for genuine spread of the gospel, and the church should be aroused to fresh life in missionary work.

If the church is not aroused, the reason lies in the fact, as I see it, that the ministry at home needs to be taught "the truth as it is in Jesus." For a year I have been listening to sermons instead of preaching, and I think that I can truthfully say that I have not heard more than two sermons that have had the genuine Christian ring. What I hear is ethics that might come from an elevated stoicism. I have heard such a text as "Be ye reconciled to God" taken out of its context and used to buck people up to endure such disappointments and trials as closed banks deflated stocks.

Geo Vaughn 23/33

I believe as do you, that Jesus is not the founder of our religion, but that he is our life. But I do not hear Jesus so lifted up.

The results of this emasculated preaching are alarming. It has come out that in our Presbytery alone, ten churches have used money given for missionary work, for their currect expenses, and in some cases this has been done at the instigation of the minister himself, who wanted his salary paid. Was not John Ruskin right when he said, "We no longer deny our Lord, we sell him." I know I am not quoting Ruskin exactly, but the essence is there.

"Like people, like priest." Ministers are preaching what they think will please their people, and missionary effort is dying here in Michigan.

You were kept from the foreign field, to awaken the church at home. That work has never been more needed than now. The ministry needs enlightenment, perhaps regeneration. Morality is too low in our ministry. Tell Dr. McAfee that what ought to be the spinal cord of missions is dying.

Fraternally yours,

Geo. B. Crawford

Cable Address "PRINCEGEO"

18

To A Home In The Heart Of Things

Prince George Hotel

Fifth Avenue and 28th Street

New York City

ALBURN M. GUTTERSON, *Managing Director*

May 20, 1933

My dear Dr. Speer:

I have just completed reading your "The Finality of Jesus Christ" and I wish to tell you what a joyous experience it has been to me. Here is a book that finds a response in my heart. It confirms my faith, fills me with confidence and awakens a longing for greater fellowship in the work set forth in its pages. The refreshments and encouragements received from this book are in no way dampened by the petty and "billious" critique of Dr. Machen. Any one failing to catch the spirit of these Stone Lectures is hardened to the truth of the faith which includes among other graces that of being a Christian gentleman.

"The Finality of Jesus Christ" sums up for me your forty years of service and devotion to the cause of Christ. What can one do but offer up thanksgivings for the superabounding grace bestowed upon you. The loyalty to the person of Christ and the enthusiasm for His commandments you express are the very imperatives that hearten the church in times like these.

For over a year, in my capacity of Chairman of the Committee on Foreign Missions of the Presbytery of New York, I have come to know several men of the Foreign Board. These men I admire for their faith and for their integrity. As for Dr. Schell - he has won me completely! I have been elected a commissioner to

Cable Address "PRINCEGEO"

To A Home In The Heart Of Things

Prince George Hotel
Fifth Avenue and 28th Street
New York City

ALBURN M. GUTTERSON, *Managing Director*

the General Assembly at Columbus and you can aount on me to do all in my power for the Board of Foreign Missions in whose work I believe.

Many years ago I first heard you at the I. M. U. held in Clifton Springs and ever since in sermons and addresses you have always given to me an upbuilding ministry. My boyhood days were spent in Poating-fu in the house on whose steps Horace Pitkin of Yale was shot down. Another martyr, Miss Mary Morrill, was "Aunty" to us. "On God to us may grace be given to follow in their train" Some day I trust I may have the privilege of telling you by word of mouth something of what your ministry has meant to me.

Will you accept my sincere greetings and good wishes.

Cordially yours,

Royal McK. Merritt

To
Robert E. Speer, D.D., LL.D.
156 Fifth Avenue
New York City.

19

WM. B. ALLISON
1803 CAMPUS ROAD
EAGLE ROCK, LOS ANGELES, CALIF.

May 20,1933

My dear Dr. Speer:-

Greetings from California! It has been in my heart for sometime to write you and thank you for the help and inspiration that you have given me during the past forty years, and very especially do I want to thank you for the Finality Of Jesus Christ which I have just read with profound satisfaction and spiritual uplift.This is one of the very finest things that you have ever done, and I have read,I think,all the books that you have written,and several of them I have used either as texts or as collateral in classes on missions here at Occidental College.

Re-Thinking Missions came to me as soon as it was off the press,and I have read it and reread many parts of it. An Appraisal of The Appraisal I read in the Missionary Review,and feel that it was indeed a "Just Review of The Report".I thank you for that fine,masterly analysis.

Dr.Slosser's review of The Finality of Jesus Christ,in the Banner of May 11,is very fair,and am sure will call the attention to the work in a helpful way.It is certainly more fair and Christian than what appears in the Mid-May number of Christianity Today,a copy of which has just been sent me. Mrs. Allison and I feel that the attack against the Foreign Board,and especially the bitter personal attack against you is both unjust and un-Christian, and we want you to know that we profoundly sympathize with you.After reading the Mid-May Christianity Today I took down Rufus M.Jones' A Preface To Christian Faith In A New Age and read to Mrs. Allison the Epilogue of that book,which might well have been written as a sort of an answer to this whole number.The editorial of the Banner on Mrs. Pearl Buck,and the article "The Missionary And His Theology" seem to be far more fair and Christlike,but there are probably a good many people who are glad that the embarrassing situation brought about by a good many declarations by Pearl Buck are at an end,as far as the Board is concerned.

All this bickering,controversy and throwing wrenches into the spiritual machinery of the church,seems too bad just at this time when the whole church should be presenting a united front in the forward march of the Kingdom.

Mrs. Allison and I want you to know of our wholehearted confidence in you,and our profound sympathy under this bitter and unjust misrepresentation,and we expect to continue to the end to use all ability and opportunity to further the great work of the Master as carried on through our own Board of Foreign Missions.May God continue to abundantly bless and prosper you,is our daily prayer.

Very cordially,

Wm B Allison

H. B. Grose

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MISSIONS
A BAPTIST MONTHLY MAGAZINE
HOWARD B. GROSE, D. D., EDITOR

~~152 MADISON AVENUE~~, NEW YORK

Mount Vernon,, 151 Prospect Ave., May 22, '33.

ack by p.c. 5/24

My dear Dr. Speer:

I enclose proof of review of your book, just received. I send it because the review cannot appear in Missions until September issue, since there is no July and August number, and I thought you might like to have your publisher see it earlier. I judged that in no way could I send the heart of your message farther into the consciousness of the reader than by the long quotation from the foreword. That was so admirably done. It was the glow that came after your long study and association with your theme. I am sure I had a kindred feeling after I had finished my studies in the writing of "Never Man So Spake," and came to write the epilogue. Starting with a critical spirit I had been subjugated by the closer study of the One Supreme Life and had gladly sacrificed a possible sale and popularity by giving the testimony that the study had brought me. It has been a great satisfaction to me that I could follow with you in your love for and appreciation of the character and mission and unique finality of Our Lord.

I hope the review, brief and inadequate as it is, will remind you of the love and esteem of your fellow disciple,

Howard B. Grose.

The Finality of Jesus Christ

By Robert E. Speer

The L. P. Stone Lectures at Princeton Theological Seminary and the Gay Lectures of the Southern Baptist Theological Seminary, 1932-1933

A REVIEW BY HOWARD B. GROSE

IT IS positively refreshing in these days of doubt to keep company with a man who believes something and believes it intensely. Dr. Speer is that type of man, and in this magnum opus he has massed the facts and arguments which buttress his life beliefs.

Dr. Speer states his position unmistakably in the opening sentences of the preface as follows:

> It is not enough to say that the central thing in Christianity is Christ. Christ is not only the centre. He is also the beginning and the end. He is all in all. . . . To the thought of the early Church Jesus Christ was the Son of God, the full and final revelation of the Father, the One Lord and Saviour. And He was also the most real life of that early Church, a power of joy and purity and love, the bond of a new fellowship, the head of a new society, the Light of a new day. . . . This book is an attempt to set Him forth afresh as the early Church knew Him and as He has been known and made known by the men who throughout the centuries have carried forward the primitive and authentic tradition. . . . If there were any words that one could use or any mode of approach to this one supreme issue which would more highly exalt Jesus Christ or make more clear and vivid the faith that He is God and the Son of God, not to be classified in any human category, and the One Saviour from sin and the One Answer to all the need of the world, the writer would use those words and pursue that approach. To us, Jesus Christ did not come to found a religion. He came to be the Life and Light and Lord of man. The Christianity which truly represents Him is not a religion. It is not a human search for God or quest for truth. It is the supernatural, self-revelation of God Himself, opening all truth to the faith and obedience of man. . . . All the questions of men are answered in Christ. All the strivings of men are fulfilled in Him. All other lords must give way to the One Lord, because He is the Way and the Truth and the Life. If at any time Christianity is spoken of in these

chapters as though it were a religion to be compared with other religions, that has been only concession to common forms of speech. Christianity, in its original and authentic form, is not to be thus classified. It is incommensurable and alone, like Christ, who is the First and the Last of it and of all things, the Only One.

The five lectures which fill the solid volume of 386 pages are simply the enlargement and exposition of this thesis. You may not accept all of the author's views or positions but no reader can mistake his meaning. And those who know Dr. Speer, who have memories of his persuasive voice and delightful personality, will realize with what charm, backed by the power of a consistent character maintained in public life for more than forty years, he impressed his hearers, most of whom were to go out as preachers of the gospel.

The lectures deal at length with the Church's conception of Christ in the first two centuries; the attitude of primitive Christianity toward non-Christian religions; the view of Christ and of non-Christian religions which generated and sustained the expansion of Christianity; ask, Can we still hold the primitive view of Christ? and What view, then, shall we take today of non-Christian religions? They cover in detail the relevant and vital issues in the current discussion of foreign missions, treating controversial points frankly and fervently, but with the fairness and courtesy characteristic of a leader who has won and held the affection and esteem of Christian people the world around. The reader will realize the extensive amount of reading, research and study involved in the preparation of these lectures; and he will not fail to appreciate the culture and deep sincerity of the Christian companionship that has been his in the reading. (Revell; $3.)

J. M. MacINNIS
1112 NORTH GARFIELD AVENUE
ALHAMBRA, CALIFORNIA

May 25 - 1933

My dear Dr. Speer:

I have just finished reading "The Finality of Jesus Christ" and it has literally thrilled my soul with a new sense of the true greatness of our Lord and His Eternal challenge. I think it is the greatest thing you have done, and is worthy of the living witness you have borne and stretching across our generation as one of the most dynamic influences in it. As a matter of fact it is a soulful interpretation of the heart of the thing for which historic Presbyterianism stands, and the burning heart to which we must be passionately loyal if we would meet the need of this crisis hour. According to Prof. Van Dusen liberal religion is

sive. Fundamentalism has
accepted the sword of the Spi
of intolerance and feels called
of God to slay His servants in
the interests of a loveless dogma
True to the great service you have
rendered throughout the years, you
have now in a masterful way
pointed out the living way which
swings between the extremes, a
the way the Church must go if it
to be the voice of God in a day of
the flood tides of history are turning
into new channels.

I want you to know that I believe
you and our Board of Foreign Missi
and I am earnestly praying that you may be
kept steady under what I consider one
the most unchristian attacks made
upon a great Christian man in o
generation. I know how it feels to
accused of betraying the Cause of Him
for whom we would gladly die, and my
blood for you. But you were never more
affections of the church than now, and thing
go out on your behalf - With warm affection, I am
most cordially
John M. MacInnes

S 23

Department of
esiastical History and History of Doctrine
Gaius J. Slosser, Ph. D., F. R. Hist. S.
Home Address
Summit Ave., Bellevue, Pittsburgh, Pa.
Tel. Linden 3849-J

Founded 1825

The Western Theological Seminary

Pittsburgh, Pa.

May 24, 1933

My Dear Dr Speer:

Thanks, ever so much, for your very kind letter. May I say ~~that~~ what is said in commendation of your epochal book in the review appearing in the Banner is wholly and strictly warranted on the basis of strict scholarship and general grasp of all the problems involved. My only fear is that not until later years, when the whole present situation is sufficiently in perspective, will the epochal nature of your treatise be duly recognized in Christian history. Our whole "foreign" missionary activity may go into a semi-

eclipse for a period of years until our corporate witness cat
up with individual witness. But whenever Christianity moves
wholesomely forward, whether now, without hiatus, or later, aft
a baptism of refining, it will move forward with such a port
of the finality of Christ such as you have given. Care must
taken that we do not press Jesus' deity to the point of patri-
passionism or monophysitism. His perfect humanity mu
be stressed, likewise, as it was in the Athanasian and Ni
Creeds. My review was written at St Petersburg Florida. I have b
forced to be away from all class work since December 5th du
to coronary trouble. I am as yet kept from verifying your ref
to Maclear's handling of Boniface. I do not doubt but that
Maclear gives you authority for your statement. The point is that w
Boniface may have warned Romanism of his day against pagan
superstitions, he nevertheless Romanized the Christianity of no
central Europe with all the superstitious practices in connect
therewith, that is, with Romanism. You will be interested t
know however that a recent pamphlet has been

Department of
Ecclesiastical History and History of Doctrine
Gaius J. Slosser, Ph. D., F. R. Hist. S.
Home Address
203 Summit Ave., Bellevue, Pittsburgh, Pa.
Tel. Linden 3849-J

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The Western Theological Seminary

Pittsburgh, Pa.

published in Germany which would indicate that Boniface was not so loyal to the Roman see as history has hitherto protrayed him as being. I have found this pamphlet's viewpoint unsubstantiated.

On page 205 of your book lines 15-25 inclusive bear the distinct impression that "the doctrine of Christs Person" and "the Virgin Birth, the Transfiguration and the Ascension of Our Lord" are indissolubly linked in your emphasis. Please read these lines again for yourself and see if you do not get a similar impression whether you really intended to convey that impression. Be assured that if I misread your intended thought I sincerely apologize. It is common knowledge that in certain quarters in these latter days

the Virgin birth is stressed equally with the fact of the resurrection
the dead. This is clearly unBiblical and contrary to New Testamen
teaching.

May I say that the great mass of Presbyterians and
United Presbyterians hereabouts are deploring the machen all
upon yourself. Yet at the same time they are really rejoicing
for it is Machen who is being judged. It is proving to
a real "eye-opener" to everyone hereabouts for it is begin
to dawn upon the man in the street that Machen and hi
associates are neither Scholarly nor Christian. No schola
can be so censorious, so intolerant, so egotistic, so
self-centered. I write this only in the Kindliest Spirit
We all know that you will be given a super-abundan
of grace to bear steadily on in his way irrespecti
of the "beasts at Ephesus."

Always in the very highest personal esteem
Yours, Gains J. Slosson

A Door From the Valley

By STUART NYE HUTCHISON

THE Valley of Achor, which Hosea saw in his vision transformed into a door of hope, has its message for us all. Robert Louis Stevenson, who himself knew so much of pain, in his "Child's Play" write: "Overmastering pain—the most deadly and tragical element in life—alas! pain has its own way with all of us; it breaks in, a rude visitant, upon the fairy garden where the child wanders in a dream, no less surely than it rules on the field of battle, or sends the war god whimpering to his father; and innocence, no more than philosophy, can protect us from this sting."

Pain may pass us by for years, but there comes a day when we hear it knocking at our door, and we know we have not escaped. There is not only the pain itself, there is the age-long problem that comes with it. How can we reconcile the fact of suffering with a God who loves? If there were nothing beyond the Valley of Achor, we never could reconcile it. But there is a door of hope, leading out of the valley.

There is a great difference between delivering us from pain, and changing the pain for us into a door of hope. God does not always take away the pain in answer to our prayers. Often he leaves it with us and, instead, shows us the door of hope that leads into the promised land, which we would never have found if we had not passed through the valley. Does it not give a new meaning to the suffering and trials of life to realize that pain is the door through which we must pass to reach the better things God has prepared for those who love him?

It speaks to us also in bereavement. We waken some morning to find near us an empty place, and the strong arms gone on which we had leaned. Life itself seems hardly worth the living. But, if we believe in the love of God, we know that there is no experience he sends us that is not meant to be the doorway into a richer, larger life.

One of the ministers of our time is loved far and wide for his tenderness in time of trouble and sorrow. Years ago, when he was younger, he was cold and unresponsive. The grace of sympathy seemed to have been left out of his nature. But one day God came into his home and laid his hand on one of his children. For days and nights he sat beside the little bedside. When the lad's life went out he knew the pain of a broken heart. God had given him this Valley of Achor for a door of hope, and through that door he was able in the years that followed to lead others to the peace he had learned through suffering.

Life without God is a desert of hopelessness. Some of us have learned the lesson. We have plunged into business and social life and have discovered from experience the emptiness of it all to satisfy the yearnings of the heart. We have longed for something to bring us back our hope. And then perhaps God came, and took from us something infinitely dear to us, and our thoughts were turned upward and hope came again. He showed us in the Valley of Achor the door of hope.

Finally, there is the valley we must all pass through soon or late. The Valley of Achor outside the city of Jericho was a place of graves, the cemetery of the city for many centuries. "There is nothing," recently said a traveler home from Asia, "more pathetic than a heathen cemetery. There is no hope there." "Earth to earth, ashes to ashes, dust to dust," and that is all.

But Jesus opened a door in the end of the Valley of Achor, a door of eternal hope. He said to us: "He that believeth on me though he were dead yet shall he live, and whosoever liveth and believeth on me shall never die." As we grow older and look forward to the end of the way it is a comfort to know that our path is not a blind alley we are soon to enter. The Valley of Achor has a door of hope at the other end opening into the garden of our Father's love.

Dr. Hutchison is the pastor of East Liberty Presbyterian church at Pittsburgh, Pennsylvania.

"Christianity Is Christ"

By GAIUS JACKSON SLOSSER

FROM various angles, Dr. Robert E. Speer, at the zenith of his notable career of service as a Christian statesman, administrator and missionary, has produced a Christian apologetic and specific appraisal of the essential gospel message which should at once take a place among the ablest works of its kind. This estimate is made irrespective of agreement or disagreement with the viewpoints set forth or the conclusions drawn. In these latter days, when relativity is making a place for metaphysics in physics, when sociology is introducing revised standards into the Mosaic code, when science is forcing rationalization to supplant superstition, when increased education and understanding are uncovering the sins of Christendom and the virtues of heathendom, and when all that we once thought to be fixed and final seems to be in flux and change, we are brought up with a jerk and a start when we read the title* and consider the substance of this modern reply of a modern Origen to the modern Celsus. We are having reenacted the era of the early Christian apologists, such men as the great Justin martyr, Tertullian and Origen. Because of the cumulative experiences, advances and fruits of the past 19 centuries the contest reviewed by Dr. Speer possesses greater complexity and subtlety than did that in which

*"THE FINALITY OF JESUS CHRIST," by Robert E. Speer. L. P. Stone lectures at Princeton Theological Seminary, 1932-33, and Gay lectures at Southern Baptist Theological Seminary, 1932-33. Revell. $3.

the early apologists found themselves. I do not hesitate to say that in Robert E. Speer's presentation of the case, Christ and Christianity have an even abler defense than that set forth by the great Church fathers just mentioned. Dr. Speer's latest book marks the climax as to certain modern liberal and conservative tendencies, and in the spirit of true scholarship and with a fair appraisal of what may constitute the lawful bounds of such tendencies if Christianity is still to be Christian, Dr. Speer says to all the liberalistic, syncretistic, secular and compromising currents: "Thus far thou mayest come, but no farther."

Students of history, especially historical theology, have learned that in theology the centuries are strewn with the wrecks of dogmatic theologians and of closed, fixed and final systems of theology. The Eastern Orthodox Church, which believes it has a fixed system, is now moribund. The Roman Catholic Church has its necessary flexibility in its provision for the pope to speak *de infallibili* when excessive rigidity might otherwise destroy its solidarity. Protestantism has had its inception and strength in its stress upon freedom of conscience within law. Is it possible that Dr. Speer has ignored all the lessons in the history of theology, and set forth a fixed and final system of dogmatic statements which must sooner or later be either radically revised or else wholly discarded?

While there are certain postulates set down here and there by the author which revelation and experience, coupled with true education, will pronounce to be wholly or partially false, the main thesis will stand as fixed and final howsoever its wording or its minor qualifying statements may change. How and why is this possible? This is possible for reasons due to the operation of laws as equally inflexible as those laws which describe the certain overthrow of fixed systems of theological thought. Let us explain.

Dr. Speer's underlying thesis is that Christianity is not a system of belief, it is Christ Jesus. The gospel is Jesus Christ. Christianity is not a religion in the ordinary acceptance of the term. It is Christ. It is life in God in Christ. It is divine supernatural revelation breaking in upon our human sphere, transcendant and just as imminent as we, in obedience and in faith, make it to be. Dr. Speer wholly avoids the pitfall of espousing any system of theological belief other than what constituted the total message of primitive Christianity. This is why we are emphatic in our conviction that the author has set forth an apologetic which is timeless; it must ever endure as valid. Dr. Speer himself indicates the twofold viewpoint of his lectures: "First, the primitive view of Christ had in it all and more than all that ever got expressed in the elaborate verbiage of the creeds of the councils. Neither the creeds, nor all the subsequent theologies of the Church have been able to see more in Christ and to claim more for Christ than is to be found in the epistles of St. Paul, which, let it be remembered, antedated all four gospels and which are the earliest statement of the faith of the Church about Christ. 'Jesus Christ is Lord,' the elementary statement of the faith which Paul said no man could make save in the Holy Spirit (I Cor. 12:3) had everything wrapped up in it." "Second, the contention of these lectures is not only that the whole essential content of the gospel was in the elementary faith of the first disciples and of the primitive Church that Jesus Christ, the Son of God, who died for our sins and rose again, is the only Lord and Savior for all mankind, but also that in this elementary faith and not in the translation of Christianity into the categories of Hellenistic or other thought, or in the development of a comprehensive system of dogmatic theology, or in the elaboration of a compact ecclesiastical organization, whatever the place of these may be in God's providence, lay the power of the survival and extension of Christianity. Categories of thought, systems of theology, ecclesiastical organization—all these were appurtenances and instrumentalities of Christianity. I am not saying that these do not have their places. As regards the doctrine of Christ's person, I am saying, in all these lectures, just the opposite." So far, so good. Had Dr. Speer stopped here and had he carried out his entire discussion in the spirit of these two viewpoints which we have recorded in his own words, his treatise would be timeless in all respects. Personally the writer follows sympathetically with the author in his appended statements of belief relative to Christ's person. But he would go no further in these matters than Christ, the gospel writers and Paul himself did. It is unchristlike to make Christ Jesus or Christianity, much less, the doctrine of the person of Christ, to stand or fall with "the virgin birth, the transfiguration and the ascension of our Lord." We can and do accept these as facts; but the "attracting and transfiguring power" of Jesus does not stand or fall on any statement couched in mere words, with all the frailties of human comprehension and statement being taken into consideration. It was the resurrection of Christ from the dead which the apostle Paul made the *sine qua non.* It should be noted here that the whole tenor and spirit of this apologetic rests upon solid ground, since the major statements of the above quoted viewpoints control throughout.

Let us glance at the comprehensive character of this treatise. The five lecture subjects are: "The Church's Conception of Christ, in the First Two Centuries," "The Attitude of Primitive Christianity Toward Non-Christian Religions," "The View of Christ and Non-Christian Religions Which Generated and Sustained the Expansion of Christianity," "Can We Still Hold the Primitive View of Christ?" and "What View, Then, Shall We Take Today of Non-Christian Religions?" All of these searching, timely and comprehensive subjects are thoroughly discussed with the most perfect candor, in the fine Christian spirit which Dr. Speer possesses to a remarkable degree, and with the methods of the most exact and scientific scholar-

ship. There is careful documentation, and we are given the very meat of scores of the ablest treatises of all the centuries. Only once do we note an omission of a source, and that is where it is said that Boniface was stern "against the Christian superstitions of Rome." It was Boniface who Romanized the Christianity of north central Europe of his day.

If there is any major weakness in this work it is one that was forced very probably by lack of space. I refer to a clear and adequate handling of the place of proper *corporate* as well as individual witness to Christ the all and in all. Our author should crown his life's work by an equally fearless volume which will set forth, not the shortcomings of heathen religions as contrasted to the finality and completeness of Christ Jesus and of essential Christianity or *vice versa,* but shall show plainly the iniquities, the unchristlike theologies and ecclesiastical systems, the inconsistencies and the hypocrisies of Protestant Christendom in view of its 19 centuries of heritage and privilege. Dr. Speer performed this service in part for Roman Catholicism in his searching review of that Church as it expresses itself on South America. We need a similar service for Protestantism, for our own Presbyterianism. In the last analysis, the greatest and most effective present-day apologetic for Christ and Christianity is not such an apologetic as the author has so ably set forth, which can only be appreciated and understood by the more discerning and by those versed in history and in comparative religions. The apologetic which the whole missionary program demands, if Christianity is to go on either to fulfill or to conquer and supplant, is the apologetic of truly Christlike individuals and of truly corporate Christlike Churches and States that have, through the years, heard the good news of the divine Son of God, of Christ who is God and Lord, the Alpha and the Omega, the final universal Redeemer.

In the first three chapters we find a very notable contribution to historical Christian literature. There is not to be found anywhere a more accurate and complete survey of the thought and attitude of the early Church with full references to a very extensive patristic literature. The histories of early Christian thought by such men as Weisczacker, McGiffert, Harnack, Cadoux, Angus and Seeberg do not present such a comprehensive and careful handling of what the early Church thought of Christ and of what the attitude then was toward non-Christian systems or religions. In chapter 3 we have a most inspiring survey of the viewpoints of all the great missionaries of the centuries as to the all-sufficiency of Christ and the finality of the Christianity of the primitive Church. The witness of other than Caucasian Christians as to what constitutes the essential gospel message and as to the non-desirability of syncretism or of electicism is most impressive and convincing. To the question as to what shall be our present attitude towards the religions which Christianity should both transcend and conquer, Dr. Speer presents the findings of numerous missionary conferences and dwells at length upon the Jerusalem conference of 1928. In a cumulative fashion he marshals scores of reasons why Christ and essential Christianity is not only inclusive of the best in all other systems, but is infinitely superior and essentially unique and different, and apart from its Christ there is no full and final redemption. He is careful to state that this estimate is to be placed upon Christ and the way of life as well as the life he inaugurated, and not upon much that passes as Christian. On the basis of real Christianity, missions must be carried on in our Lord's name without syncretism or dilution.

No Christian of this present day has done more than Dr. Speer for the joyous and victorious spread of essential and true Christianity, both in the newer and older fields where now an attempt is being made to bring all things into subjection unto him. In Dr. Speer we have one of the greatest examples of the perfect combination of the mystical, deeply spiritual Christian combined with one who has a wholesome and proper deference to externally revealed, supernaturally divine revelation as set forth in Jesus. We pay very great tribute to this most recent product of his heart and mind. Both conservatism and liberalism have here an eternal hitching post in the midst of flux and change.

The Missionary And His Theology

By A PRESBYTERIAN

Interest in recent public statements on foreign missionaries lends special point to the following article, prepared by a person well informed on Presbyterian practices and on missions

THE Presbyterian Church is distinctly creedal, not slavishly so but not apologetically so. Some Churches do not like creeds; that is for them to say. The Presbyterian Church does like a great creed, long, rich, historic. There is nothing sacrosanct about it; it has been revised and supplemented more than once. Yet the revisions and supplements have been efforts to bring it more fully into line with the teaching of the word of God, not to popularize it nor to make it a "down-to-date" document.

The Church has provided carefully for the maintenance of the creed, allowing no one to determine its contents swiftly nor arbitrarily. Not even the highest court of the Church can determine the creed. No one presbytery can do it; no session can do it; no pastor can do it. All the presbyteries, acting together and by a definite majority, become the only final determiner of the Church's creed. Moreover, only a presbytery (or, in case of its failure, a similar but higher court) can determine whether a subscription to the creed is satisfactory. No external nor independent body has any such authority in the Church.

A third fact is that this great creed, which is the uniting bond of the Church, is required only of ordained officers—ministers, ruling elders, deacons. No session can properly make its acceptance a test of admission to the Church. Laymen, in the usual meaning of that term, need not subscribe to any explicit creed in uniting with the Church, but only make credible profession of their faith in Jesus Christ and of their purpose to follow him. Creedal subscription is a later and much longer step, reserved for only a few Presbyterians in the total number.

Meanwhile, the Foreign Board is intimately related to various types of workers—some ordained and therefore subject to the creedal test, and some unordained and not normally subject to that test. Yet, because these workers represent the Church in a fairly definite way, in founding a new Church and in directing its earlier movements it seems entirely logical that even these unordained workers accept in suitable terms the same creed. In a presbytery all the members are under the same vows, ruling elders and ministers. No one else can be a member of a presbytery. In a mission on the foreign field it is logical that all members shall be under similar obligations, since they all have voice in decisions affecting the work.

It is evident, however, that the position of the two groups, ordained and unordained, is different. It would be manifestly unfair to expect the same mastery of the creed on the part of untrained workers that might be expected of workers thoroughly trained in such knowledge. Sensible men make a distinction between ministers with theological training and ruling elders who have not made independent study of the "system of doctrine" presented in the creed. This does not mean that one group is more intelligent than the other, but only that one group has had occasion to know the creed more fully than the other.

All foreign missionaries of the Presbyterian Church have made the same creedal declaration that is made by members of presbyteries in America. Their integrity is to be assumed as clearly as the integrity of ministers and ruling elders in the home Church. It is no more Christian to slander them as insincere and untrue than to slander home workers; every charge made against a missionary could easily be made against somebody near by.

What is the duty of the board regarding the soundness of its workers? Its first duty is to assure itself that the worker is understood and not the victim of his own poor expression or inconsistency. This will be the especial danger of lay workers who are apt to utter or write a good many variant notions when they attempt theological expression. The board, like any session, must be decently sympathetic with people who seem to be going astray. They should be brought back if possible. Critics of the board seldem suggest this possible service. They demand that on the first sign of error the worker shall be dismissed; otherwise they must withhold their gifts. It seems to be little to them that a thousand workers are not in the least under suspicion.

There is a notable paragraph in the General Assembly Minutes of 1824, page 122, which bears on this: "Here it will be important to remark that a man cannot be fairly convicted of heresy, for using expressions which may be so interpreted as to involve heretical doctrines, if they may also admit of a more favorable construction. Because no one can tell in what sense an ambiguous expression is used, but the speaker or writer, and he has a right to explain himself; and in such cases, candor requires that a court should favor the accused by putting on his words the more favorable, rather than the less favorable construction. . . . Another principle is, that no man can rightly be convicted of heresy by inference or implication; that is, we must not charge an accused person with holding those consequences which may legitimately flow from his assertions. Many men are grossly inconsistent with themselves; and while it is right, in argument, to overthrow false opinions by tracing them in their connections and consequences, it is not right to charge any man with an opinion which he disavows."

But this does not exempt the board; its duty is to bring about correction if it can do so. It cannot become meticulous, any more than a presbytery should be. It cannot magnify into major importance what no presbytery considers major. What ruling elders and ministers in the home Church are allowed to believe without criticism from their responsible bodies can hardly be made the occasion for the loss of workers in foreign missions. In the nature of the case in the Presbyterian Church, a minister anywhere would be referred to his presbytery if question arose as to his loyalty to the creed. It would be monstrous if an appointed body, answerable not to any presbytery but only to the General Assembly, were to set itself up as a doctrinal court for the trial or examination of ordained officers in the Church, all of whom are members of presbyteries. If the board has valid reason to question the soundness of one of its ministerial force (valid reason, not current gossip for which nobody is prepared to stand and take the consequences), it would rightly inform the proper presbytery, and accept the verdict of that body.

The case is somewhat different with unordained workers. The Church has constituted no single agency for the consideration of the anomalous condition of an unordained person who is yet under vows, even though those vows be interpreted for lay usage. The board may be rightly held for responsibility here. Its primary duty is to seek to bring any erring worker into fuller conformity, not with itself but with the truth of God as the Church has found it. If this cannot be done and the worker has wandered from his way, the board must find kindly and Christian ways of severing his connection with the force pledged to this unity. Irresponsible people who write dictatorially to the board would "dismiss" or "discharge" or "drop"

worker; no board would do it in any such terms. Even erroneous people have rights; boards are not infallible. The separation of a worker at a given point may be at terrific cost to work which ought to be preserved in some way. Our Lord in his wisdom held on to Judas even when he was irredeemable, and to Peter when he was far astray. Before he was through with them, one had left him and the other had been recovered. The board ought to follow the example of our Lord. When a worker can no longer render loyal service he must be relieved of his appointment in ways that manifest the spirit of Christ and the gospel which the Church is sending to the world through its missionaries.

Meanwhile, the board is a defender of its working force at home and abroad. It believes the best regarding them; it must be convinced by hard and adequate evidence of any dereliction among them. It cannot be affected by general and vague charges made by men who evade personal responsibility for what they charge. Nor can it be deeply concerned over mere attacks on itself. In the missionary enterprise the board is, as has so often been said by its own officials, the least important factor. Attacking it does not injure it seriously, because it has no interests except those of the home Church and those of the field force. Attacks on the board work out quite invariably to the injury of the spirit of the home Church, and to the lessening of the support of the working force. At this very time earnest workers are unable to do for the souls of men on the mission field what they yearn to do, because some men have unsettled the confidence of the giving Church by general assertions of the unfitness of a few workers in the total force. The tragedy of it is that some of these assertions come back to the home Church from missionaries who have fallen foul of their brethren and who seem willing to see the whole work injured if only they can rebuke a local error or a wrong in their own single land.

The missionary force deserves the support and affection of the home Church. Nobody's money need be an aid to error. There is plenty of unquestioned work to use every penny any critic of missionaries ever gave. Fortunately the rank and file of Presbyterians do not think the missionary force is ideal; they know they are not so themselves. They are grateful that God's goodness to themselves is sufficient for him to bless and aid them even with their defects, and they gladly pass on his blessing to others whose defects are probably no greater than their own even at their worst.

"Be thou therefore guided for the fight," wrote Thomas a Kempis, "if thou wilt have the victory. Without toil there is no road to rest, nor without fighting can the victory be gained. . . . Lord, thy will be done; I have well deserved to be afflicted and weighed down. Certainly I ought to bear it; and, oh, that I may bear it with patience—until the storm pass over and all be better."

The Church Of the Future

By HUBERT GRAMSTAD

A STUDY of history shows clearly that churches have prospered when they have given a motive for man to be religious. The Galilean taught that we should be willing to lose our lives, yet he usually added: "That we may save them." He preached that we must die to live, and should give up temporal things for something very much more worth while. Jesus held up before his hearers a very practical motive or reason for men's conforming to the laws of God. He held up before them a punishment of "everlasting death" if they did not live aright, and a reward in the form of "real life" if they did live rightly. Religion, like everything else, must be subjected to the practical test. When Churches have presented a practical motive for religion they have prospered; at other times, not. The Church needs a message built upon the fundamental theory of reward and punishment. It appears that the future of the Church depends upon a new and practical interpretation of the things these words signify, such as will appeal to men today.

Nature knows no favorites among peoples. And Providence, equally concerned about the sheep in every fold, has so arranged it that the man who gets ahead must pull up some backward brother after him. History shows that when Churches or nations have been sacrificing or fighting to bring more nearly equal opportunities, people have listened to their doctrine and respected their leaders. Under these conditions Churches and nations have waxed strong and powerful, however poor or persecuted they may have been. When Churches cease the struggle to equalize opportunity, then decadence sets in.

The Church must convince men that money is not happiness, and wealth is not success. The purpose of the Church should be to show people how to live, to show them that happiness does not come from material things alone. There are really four sides to life—the physical, the intellectual, the material and the spiritual; and we must develop all four. This four-square development prospers its missionary activity. Even Jesus healed the sick, fed the hungry, and always wrought for the masses. Before the Church can make people believe in the doctrine that life is more than meat, and friends more to be desired than gold, must not we as its representatives live unselfishly—give up something of what we have, and cease our continual chase for yet more?

■ A layman's view of the Church, this article is an excerpt from an address delivered to a meeting of elders and elders' wives in First Presbyterian church of Topeka, Kansas, by one of the younger elders in that church. Mr. Gramstad is a western representative of the Bobbs-Merrill Company, publishers, and formerly was a superintendent of schools in Iowa.

One of the worthwhile things is service to others. The gospel on which the Churches prosper demands direct personal service in the interest of others. When our forefathers sacrificed their properties and even their lives to bring about better conditions, the real Church prospered. But when their children became lax and less actively unselfish, the influence of the Church has waned. Jesus laid down the principle that men should live together as brothers, rendering service to one another as brothers. He taught that true greatness consisted not in the power to rule, but rather in the power to serve men.

There are a great many people of intelligence in the world who hunger for a scientific basis for their religious faith. The Church of the future must welcome the searchlight of scientific investigation and philosophic discussion. To do so would hold a group who are now drifting away. Another group hungers for art and music, and in the old days was by this means attracted to the Church. The cathedral was the most beautiful building in the community, and within it were the finest music and the greatest paintings. Should it not be so today?

What about the teachings of Jesus? Men can be born again only through religion. To make men over, this is the real purpose of the Church, its sole function. The basis of Jesus' teaching seems to have been the law of action and reaction. He urged men to forgive, that they might be forgiven; to give, that they might be given unto; to sow in order that they might reap. Clearly he stood for individual responsibility, and had little hope of saving the world through legislation or enforcement of law. The Church must inculcate these purposes.

Looking to the future, if the Church is to succeed and prosper, it seems to me, the following things must needs be done:

1. A consistent effort on the part of the whole Church membership to make religion practical. It is not so at the present time in too many churches.

2. We must be our brother's helper, even more so outside the Church than within. We must be of direct personal service to others.

3. We should seek justice for the underprivileged, as Jesus actually did.

4. We must develop a four-square life to "really live."

5. Our charities and organizations must be combined into a greater Church organization for more effective work.

6. We must live the teachings of Jesus as he lived them.

7. We must become individually responsible for the growth of the Kingdom.

8. Our system of Church finance must be reorganized, so that Christians give materially as God has blessed them in material things.

If we do these things, God may look down and be more pleased with us; and may reaffirm his promise: "On this Rock I will build my church."

The Bible For Today

By ROY EWING VALE

I. Experiences in the Living Book: 11. Combating Injustice

THERE is no longer a frontier in America. This fact bears immediately upon the various problems of justice. Three centuries ago men who felt themselves subject to injustice in the Old World could and did come to America to work out a new destiny. And after the seaboard was settled men repeatedly pushed to the golden west. But there is now no frontier in America. For that matter, there is no longer a frontier of new territory anywhere on the planet.

Injustices therefore cannot now be met by removing from their arena and setting up a new order elsewhere. The world has become a vast coliseum, and the struggle between Caesar and Christ is no mere rhetorical question; justice for the masses depends upon its outcome. If Caesar wins, the world will remain a coliseum, with the many suffering at the whim of the few. If Christ wins, the coliseum stones will be leveled to make foundations for "Jerusalem in England's green and pleasant land" and in every land.

That is to say, we must now combat injustice precisely where it is. This is a staggering enterprise, which may daunt the boldest.

It is therefore essential to consider our resources. Abraham's question is the major one: "Shall not the Judge of all the earth do right?" His was a tremendous early realization that God is the Judge of men, and that right shall ultimately prevail. No man who understands much of Jesus can doubt his emphasis on the infinite worth of a man and his demand for justice in every sphere of life. When he said to the Pharisees, "Ye have left undone the weightier matters —justice, and mercy and faith," his word for "justice" was reported in the gospel by the Greek term *krisis*. From it comes our "crisis," and every crisis in human history really means decision between justice and injustice.

The processes are slow and often heartbreaking, but in the eternal outcome justice must prevail, because God and Christ support it. Napoleon cynically said, "God is on the side of the heaviest battalions," but Victor Hugo, writing of Napoleon at Waterloo, later said, "It was time for this great man to fall. He embarrassed God."

■ Next week—"Attaining Freedom."

Mrs. John H. Mason
Oak Knoll
Danvers, Mass.

June 4,1933

My dear Mr. Revell:-

I feel that I must thank you with renewed emphasis for sending me the copy of Dr. Speer's FINALITY OF JESUS CHRIST since I have now finished reading it. I have read the book carefully and slowly, often re-reading passages of special significance and with constantly increasing enthusiasm.

In preparing these lectures, Dr. Speer was plainly inspired by a lofty and solemn purpose. His supreme concern is that "Christianity should not be last today", and with power he has marshalled his arguments against all attempts to invalidate the religion of Christ as given in the Gospels and preached by the Apostles.

The book appears when sadly needed and it is so vital and convincing that it cannot fail in its purpose.

I am under great obligation to you for giving it to me, and remain

Very truly yours

(signed) Carolina A. Mason

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Presbyterian Messenger

"Behold I will send my messenger, and he shall prepare the way before me."

Vol. 11 | Dubuque, Iowa, May 29, 1933 | No. 30

Giving Christ the Preeminence In All Things.

Sermon of retiring moderator, Dr. Charles William Kerr,

General Assembly, Columbus, Ohio, May 25, 1933.

(Abridged)

PAUL is writing to the Colossian Church about Jesus Christ. In the 17th verse of the first chapter of Colossians he says: "Christ is before all things, and in him all things consist."

Moffatt translates it: "All things have been created by him and for him; he is prior to all, and all coheres in him."

The 18th verse reads: "He is the head of the body, the church; who is the beginning, the first born from the dead; that in all things he might have the preeminence."

Our text is the expression: "That in all things he might have the preeminence." Weymouth translates it: "In order that he himself may in all things occupy the foremost place." Goodspeed translates it: "That he might come to stand first in everything."

Paul as he pens this letter is a prisoner at Rome. He has never visited the city of Colossae but Epaphras, the pastor, has brought to him the news of a heresy in the church there. This heresy minimized the person and work of Jesus Christ by putting Him in the background. Paul realizes any teaching that puts Christ in the background is most dangerous; that where Christ grows dim in the vision of the Church His power wanes. Anxious that these Christians may have a fuller knowledge of the person and work of Jesus Christ, Paul writes this letter. He has no sympathy with the idea that ignorance is the mother of devotion and service. Tychicus and Onesimus are going to Colossae, so Paul grasps the opportunity to send the letter by them.

In it he magnifies Jesus Christ in every way. he makes Him preeminent from every point of view. He emphasizes the fact that Christ is the ultimate fact of Christianity and the central citadel of our faith.

In the very first chapter Paul speaks of Christ's glory as God, and gives to Him such titles as these: The Image of the Invisible God; the Creator of all things; the First-born of creation; the Eternally-existent One; the Upholder of all things.

Then, speaking of Christ's glory as Redeemer, he gives Him such titles as: The Head of the Church; the Beginning; the First-born from the dead; the Preeminent One; the Possessor of all fulness; the Reconciler and Peacemaker; the Sanctifier and Savior.

Our theme this morning is: **"Giving Christ the Preeminence in All Things."**

A hymn of the Fifth Century, that bears the name of St. Patrick, expresses the thought of our text:

"Christ with me, Christ before me,
Christ behind me, Christ within me,
Christ beneath me, Christ above me,
Christ at my right, Christ at my left,
Christ in breadth, Christ in length, Christ in height.
Christ in the heart of every man who thinks of me,
Christ in the mouth of every man who speaks to me,
Christ in the eye of every man who sees me,
Christ in the ear of every man that hears me."

Christ is Preeminent in Heaven

Some one has written:

"The light of heaven is the face of Jesus
The joy of heaven is the presence of Jesus.
The melody of heaven is the name of Jesus.
The harmony of heaven is the praise of Jesus.
The theme of heaven is the work of Jesus.
The fullness of heaven is Jesus Himself.
The duration of heaven is the eternity of Jesus.
If Christ you know, enough all else unknown;
If Christ unknown, vain though all else you learn."

I think Spurgeon on his death-bed correctly interpreted life there when he said to Dr. John Robertson who was visiting him, "Ah, Robertson, I think you will win heaven at last, but I won't see you for eighteen hundred years; I will be so taken up with the face of Christ. Then I may find time to turn to you long enough to say, 'Well, Robertson, you won heaven at last!' But I wil have to turn right back again to gaze on his face."

Paul believed if we ever expect to reach heaven we must first give Christ preeminence here. Christ must occupy the foremost place.

FIRST: Christ is Preeminent in his Personality and Character. In the midst of a sinful world He lived a faultless, flawless life. He made no mistakes. He never had to recall a single word or make an apology. He was wholly harmless, undefiled, and separate from sinners. One day he threw down the challenge, "Which of you convicteth me of sin?" No one then or since that time has ever been able to find a single flaw in his life.

(Concluded on Page 4.)

PRESBYTERIAN MESSENGER
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EDITORIAL

THAT IN ALL THINGS HE MIGHT HAVE THE PREEMINENCE

Col. 1: 8

EVERY preacher has a favorite text. This is the favorite of this preacher. Every preacher has a sermon he likes to preach above all others. This has been ours. Out on the Pacific coast, one day, the truth of these words seized our soul. It has never let go since then. Again and again we have been brought under its spell. Again and again, in English and in German, in city and in country, we have spoken on these words, for we consider them words of the very greatest importance in the life of every Christian.

So we were pleased, greatly pleased, when from the office of publicity of the General Assembly the "release" of Dr. Kerr's sermon came to us. And we are happy to pass the great sermon on, at least the substance of it, to our readers. And we do so with the prayer that at this season, when our hearts are especially in need of His presence and power, when our spirits are longing for the blessing of Pentecost, this great desire of Paul may also, increasingly, become our desire.

Christ first, Christ in the place of preeminence, in your life and mine, in our churches everywhere, in our home and in our school, Christ first of all, above all, the One always in the place of honor, what a revolution it would make!

May it even be so and more and more become so in our General Assembly, in the Boards of the church, in our schools and colleges, in our churches and homes, and most of all in our own hearts and lives, Christ FIRST of all, Christ Lord of all, then shall we indeed be fruitful, blessed, happy Christians. To this end may the Holy Spirit bless the message of the Moderator.

—***—

G-O-T

"WE'VE got to do it" said President Franklin D. Roosevelt recently to Ramsey MacDonald when in their conference they talked about helping the world out of its distress and misery. Said the American President to the British Premier: "It isn't a case of hope anymore, we've GOT to do it." And the sturdy Scotchman replied: "That old Scotch word is good enough for me, and I'll go along with it." And other representatives to whom the meaning of the word was explained declared they would take it back home and adopt it into their language.

Yes, it is no longer a matter of hoping or wishing or dreaming, not a matter of talking either, something has GOT to be done to get this world out of the morass it has gotten in. And the sooner our statesmen realize it the better.

But all of us need to take this word GOT into our vocabulary and give it its rightful place. It comes from **get** and is the past form. And the word GET is one of the big little words and in the dictionary it takes several pages to explain all its uses. And this use is one that has been neglected all too much. It denotes obligation or necessity as when we say, "He has got to go," "You have to obey," etc. That means it must be done, there is a necessity, the hand of duty is laid upon us. Kant would call it the "categorical imperative", that which ought to be done, and because it ought it must be done and we cannot honestly shirk it.

America needs this sense of duty expressed in the word GOT. We've got to set our house in order, individually and as a nation, and the President is setting a noble example. You and I simply **have got to help him.**

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BOOK REVIEW

THE FINALITY OF JESUS CHRIST

By Robert E. Speer,

The L. P. Stone Lectures at Princeton Theological Seminary, 1932-3.

The Gay Lectures at Southern Baptist Theological Seminary, 1932-3.

386 pp. Fleming H. Revell Company, $3.00

We always expect good things from Dr. Speer and he never disappoints us. He has not done so in this volume which is a brave and worthy book, a Christian apologetic which is worthy to stand with the very best that has been produced in this line.

The central thesis of the five lectures is stated in the preface: "It is not enough to say that the central thing in Christianity is Christ. Christ is not only the centre. He is also the beginning and the end. He is all in all. The Christian faith is a conviction and an exeprience, and Christ is the object of each. And the conviction and the experience are not to be separated. They were not separable in Christianity at the beginning, and they are not separable today."

The first lecture treats on **"The Church's Conception of Christ in the First Two Centuries."** Beginning with the Apostolic Fathers the testimony of Justin Martyr, Clement of Rome, Hermas, Polycarp, Ignatius and others is adduced first as showing the conception of Christ and Christianity held by the Church to the end of the second century. Then the New Testament writings are considered showing that in the "authentic, historic, primitive view, Jesus is unique, absolute, and final and cosmic." The author does not admit that Paul "struck off a radical and lamentable departure," but shows that Paul's conception did not originate with him but was basic in the mind of Jesus Himself. The conclusion of the first lecture is summed up in the words of Tertuilian: "We worship God through Christ."

Lecture II. deals with **The Attitude of Primitive Christianity Toward Non-Christian Religions** and shows the position taken by Jesus toward Judaism and that of the apostles and fathers toward other religions in the Roman Empire. The New Testament gives no warrant for syncretism, Christianity triumphed because it was a new and a pure religion. It is not a development from the mystery religions, nor from Greek and Roman popular religions, nor from Greek philosophy or Gnostic speculations, Christianity is the revealed religion of God, and the Name it proclaims is the only and incomparable Name whereby men must be saved.

How this uncompromising and in some respects intolerant religion went forth to conquer is set forth in Lecture III. There were inevitable conflicts with other religious systems, but the true missionaries were not men of compromise but of bold faith and loving kindness. From the earliest heralds of th Cross to modern times those who have laid the true foundations were men who upheld the uniqueness of the Gospel and the absolute supremacy of Christ. Compromises have never resulted in victory for Christ, witness Robert de Nobili and

his work in India. "The aim of life is Jesus our Redeemer" was the message they carried across the continents, and only when they compromised on this did they fail in their efforts. With a few bold strokes we have in this lecture a brief history of Christian missions with the outstanding leaders and their methods outlined in characteristic manner.

After thus showing the triumphant march of Christianity through the centuries the question is asked in Lecture IV: **Can we still hold the primitive view of Christ?** To many this will seem the crux of the book especially in view of modern ciritcal study of the life of Christ and the renewed interest in the missionary problem as brought out by "Re-thinking Missions." In considering this question our author carefully examines the New Testament teachings as to what the primitive faith was and then compares the unique teachings of the Gospel with Buddhism and Islam. He considers the testimony of many theologians, liberal as well as conservative, and concludes that the essential Christ is the historic Jesus, that Jesus is incomparably greater than others and that the supernatural is rational. "Jesus Christ, the Son of God, is Lord — the only Lord."

The last lecture deals with the question: **What view, then, shall we take today of non-Christian religions?** In view of "Re-thinking Missions" this question is of particular interest. The author goes to the great missionaries for an answer and quotes freely from the great missionary conferences where these problems have been discussed from every angle. Non-Christian religions must be considered intelligently and sympathetically. All the good they offer must be freely acknowledged. The attitude toward the non-Christian must ever be one of courtesy and sincere friendliness. But compromise is impossible. A merger between Christianity and non-Christian religion is not to be thought of. Admitting gladly all the good, wherever found, it still remains true: "The Light of the World is Christ. It is not a combination of rays, some from one teacher and some from another. In Christ there are all the rays there can be. In Him dwelleth all the fullness of the Godhead bodily. More than that cannot dwell in any one. The religion of Him who is all the Light there is and in whom all the fullness of the Godhead dwells is of necessity the absolute and universal religion." The most successful missionaries have stood just on this platform. We will close our quotations with the last paragraph of the book: "On this Rock of Jesus Christ, the Son of God and the Son of Man, the only Redeemer, Savior and Lord, the Christian Church stood at the beginning. Here it has stood through all the ages. Here it must continue to stand." Other foundation can no man lay than that is laid, which is Jesus Christ. "From this foundation the Church of Christ so long as it is true to its message and its mission, whether at home or abroad, will never remove."

Here is a book for repeated study and reference. The sources are always given enabling one to verify them. Only in a few instances are they given second hand, i. e. Baur, pg. 260, and Karl Barth pg. 348. In one instance the documentation is omitted, the statement attributed to Harnack on pg. 351. We regret this all the more as that statement sounds rather strange in the mouth of Adolf Harnack. But these are just small flaws. The book is the work of a scholar and a missionary statesman. It will long stand as one of the best books on its subject.

Order from Dubuque Presbyterian Press, Dubuque, Ia.

W. C. L.

DEVOTION AND COMMUNION

"Draw nigh unto God, and He will draw nigh to you"

PENTECOST AT SALZBURG AM SALZBACH

THE hoary Capuciner-house, still clinging to its rocky height,
Hath a plot fragrant-flowered, supposed — above Earth's sin—
Whence, through the fading watches of a vernal night,
I watched an Old-world Whitsun coming in.

The church below, gray with long age, awakened to the light,
And before bells had rung, or chants were sung,
Small streams were flowing towards it, all pure white:
A fairy landscape in a mist of Morning hung.

Then came the Dawn, in smiling sunshine dight,
Showing a widening river, glistening as it sped
Unto a First Communion — Vigil before the Fight —
Little, unlikely warriors, for whom His blood was shed.

"Clothed in white raiment" was the Roman victor's right;
But will these little Priestesses of White-Sun-day
Return at last, made worthy in His all-redeeming might
To be so clad, once more, after Life's heated fray?

— J. B. M., "The British Weekly"

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THE ROAD OF REMEMBRANCE

THOSE of our readers who have visited picturesque Salzburg, the capital of the former Austrian crownland of that name, the ancient Juvavia, will read with especial interest J. M. B.'s poem descriptive of Pentecost at Salzburg. Pentecost is also called Whit-Sunday, or White-Sunday, so named from the ancient custom of clothing confirmation candidates in white garments. J. M. B., writing from Mornex, Haute Savoie, under date of May 18, 1925, says: "Visitors to continental countries often see at this season young people near to their first communion, going to the churches, the girls dressed in white, the boys wearing a white band on the arm." The Chapel of St. George (1502), to which reference is made in the poem, possesses interesting sculptures, among them the Apostles in red marble. Our musical friends will also remember that Salzburg was the birthplace of Mozart.

—Markham Memorial

—***—

O Holy Ghost, Thou Fire of Love!
Enkindle with Thy flame my will;
Come with Thy Strength, Lord, from above,
Help me Thy bidding to fulfill:
Forgive me that I so oft have done
What I as sinful ought to shun:
Let me with pure and quenchless fire
Thy favor and Thyself desire.

—Angelus Silesius, 1657

—***—

"Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book." —Rev. 22: 7.

—***—

"In whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." —1. Pet. 1: 8.

THE CHURCH AND THE KINGDOM

"Thy Kingdom Come"

TWENTY-FIFTH ANNIVERSARY OF THE SPIRIT LAKE CHURCH, DE SMET, S. D.

The Spirit Lake Church is a community church. It was organized by the Presbytery of Huron. Rev. H. I. Ahrens was a member of the committee and became the first pastor of the church.

Mission work had been done by Rev. A. F. Proett, then a student at Dubuque, Ia. He organized a Sunday school in a school house three miles southwest of where the church now stands. Rev. E. J. Boell, then superintendent of the German work in the northwest, also worked the field. H. A. Poppen, who later became one of the elders, was much interested in the work and bought the present church building from the Lutheran church for $1001.00.

The following pastors have served the church during the twenty-five years: H. J. Ahrens, S. G. Manus, A. F. Proett, Herman Blaschke, H. T. Deters and the present pastor, Rev. John D. Stauss. All of them were present, except S. G. Manus who could not come.

It was a great day for the Spirit Lake Church, and the people showed their loyalty in every respect. People from far and near came to join the celebration. Rev. H. J. Ahrens was the first speaker. He spoke on the word "Ebenezer." In choice words he showed how God had helped in the past; this same God has promised to help in the future. Rev. Herman Blaschke spoke in the afternoon: "Be ye steadfast." He admonished them to keep on in the good work of the Lord. H. T. Deters and A. F. Proett spoke in the evening, the first on "Christianity in its development." The undersigned was the last speaker, using as his theme: "How Jesus and His gospel encourages men."

The day was not a day of sunshine, for heavy clouds had over-cast the sky and showers came now and then. This created a good feeling among the people, for the community had been visited with a long drought.

The spirit throughout the day was good. Every one was happy and the word "depression" was seldom heard. Spirit Lake church consists of a fine and loyal group of people who appreciate their pastors; and all the pastors who have served the field have a good word for them. Rev. Robert Niebruegge, who had been moderator of the church for a short time, happened to be in the neighborhood and a place was given to him to speak in the afternoon.

The ladies served dinner and supper in the basement of the church. The male quartet and the chorus added much to the enjoyment of the day. —A. F. Proett

—★★★—

A great loss has befallen the Hackett Medical College, Canton, China, in the death, from meningitis, on April 6th of Dr. John Allen Hofmann, M. D. provost of this college and an outstanding physician. He has been a medical missionary under the Presbyterian Board at this school since 1921, and filled a large place. The work will be the poorer without him. He is survived by his widow, three sons and a daughter, as also his father and a brother.

GIVING CHRIST THE PREEMINENCE IN ALL THINGS

(Concluded from Page 1.)

Christ stood the test of intimacy. There is an old saying, "No one is a hero to his valet." Jesus said, "A prophet is not without honor, save in his own country." Yet those who lived closest to Christ were the loudest in their praise of him. Peter called him, "The Lamb of God, without spot or blemish.' John, who perhaps knew him best, called him, "Jesus Christ, the Righteous."

Although critics dogged His every foot-step and tried to catch him in his speech they were unable to do so. Pilate, after careful examination, said, "I find no fault in him." The dying thief said, "This man has done nothing amiss." The Roman Centurion declared, "Truly this was the Son of God."

Of Jesus Christ alone can it be said, "He had absolutely no competitor, he is the peerless Christ, the chiefest among ten thousand, the one altogether lovely."

Jean Paul Richter said, 'He is the holiest among the mighty, and the mightiest among the holy. He has lifted with his pierced hands empires off their hinges. He has turned the stream of centuries out of its channel and still governs the ages.'

Charles Lamb said, "If Shakespeare were to enter this room I would rise up to do him honor; but if Christ were to enter I would fall down in worship and adoration."

The poet, Stennett, wrote:

"Majestic sweetness sits enthroned
Upon the Savior's brow;
His head with radiant glories crowned,
His lips with grace o'erflow.
No mortal can with Him compare,
Among the sons of men;
Fairer is He than all the fair
That fill the heavenly train."

Christ is preminent in the universality of this character. He belongs to every race and to every age. We do not think of him as "a child of Abraham.' Though he never set his foot outside of Palestine, he belongs to the whole world. The artists have correctly portrayed him as belonging to various nationalities. Tissot painted Him with the face of an Arab; Titian painted Him with the countenance of an Italian; Murillo painted Him as a son of Spain; Rubens gave Him the appearance of a Flanders peasant; yet we recognize Him as our Christ, however He may be portrayed.

He is never called a son of man but "The Son of Man." He cannot be localized. He belongs to the twentieth century as much as to the first. He is in reality a man without a country because he is The Man of every country. He belongs to all classes and to all countries.

Christ is the only one bidding for the heart of the world. Presidents guide republics; emperors rule nations; Gandhi asks the Indians to follow him; Mussolini expects the Italians to obey him; Hitler represents power in Germany; Christ alone, commands the allegiance of the world. He says: "And I, if I be lifted up, will draw all men unto me."

Charles Spurgeon said of him, "Christ is the great central fact in the world's history. To him everything looks forward or backward. All the lines of history converge upon him. All the great purposes of God culminate in him. The greatest, most momentous fact which the history of the world records is the fact of his birth."

THE FINALITY OF JESUS CHRIST, by Robert E. Speer, published by Fleming H. Revell Company, New York City, 1933. 386 pp. A Religious Book Club selection for April.

This masterpiece, from the pen of a Master Mind, consists of five chapters which comprise the L. P. Stone Lectures at Princeton Theological Seminary 1932-1933, and the Gay Lectures at the Southern Baptist Theological Seminary 1932-1933. The themes treated are: "The Church's conception of Christ in the first two centuries; The Attitude of primitive Christianity towards non-Christian religions; The view of Christ and the non-Christian religions which generated and sustained the expansion of Christianity; Can we still hold the primitive view of Christ?; What view, then, shall we take today of non-Christian religions?"

The reviewer approached the reading of this volume with mingled feelings, due in part at least to the massiveness of the book and the fact that so large a proportion of it - almost one half - consists of a wide variety of quotations couched in small print, but most of all the exceedingly challenging title; THE FINALITY OF JESUS CHRIST. Having read it in its entirety, I lay it aside with a sense of profound appreciation and admiration. Appreciation for the monumental contribution to the subject in hand, admiration for the author whose work reflects a spirit of sympathetic consideration for points of view diverse from his own, the inescapable note of authority backed by a reason for the faith which he has, and an assurance which strikes deep into the thought processes of the reader.

Recognizing the fact that The Editorial Committee of the Religious Book Club is essentially modern in its point of view, the following quotation from their review is significant: "The highly successful effort of the author is to restate the conservative view of the person and work of our Lord; 'setting him forth afresh as the early Church knew him and as he has been known and made known by the men who throughout the centuries have carried forward the primitive and authentic tradition.' He thinks that Jesus did not found a new religion - indeed he does not concede that Christianity is a religion. It is not a human search for God as are all other religions; but contrasts with them in being 'the supernatural, self-revelation of God.' He adds 'if at any time Christianity is spoken of in these chapters as though it were a religion to be compared with other

religions, that has been only a concession to common forms of speech.' ------ Dissenting views are given thoughtful consideration, and no attempt is made to slur over difficulties. It would be hard to find a more challenging restatement of positions which modern psychology and historical criticism have rendered untenable for many who nevertheless agree with the author in their undivided loyalty to the matchless Christ."

From this excerpt there emerge three significant and impressive characteristics: (1) that the volume is perhaps the most challenging restatement of the conservative position with respect to the finality of Jesus Christ now available, (2) that the author has given thoughtful consideration to dissenting views without in he slightest sense attempting to slur over difficulties, and (3) that the author has attempted to defend the conservative point of view even in the face of modern psychology and historical criticism. Certainly Dr. Speer has made accessible to the entire Christian community - both liberal and conservative - an array of material which should prove invaluable to the earnest seeker after truth, placing upon every student of the subject the necessity of reckoning with this source material. The frank and courageous way in which he has faced every diverse point of view, with its attendant difficulties and problems, is most refreshing in view of the fact that such integrity is difficult to discover in so much of the writings of our time. Even though there are those who cannot accept the position of Dr. Speer because of certain teachings to the contrary, he has made a tremendously compelling case in favor of the conservative point of view.

It is my candid opinion that for most of those who will use this volume it may be little more than a source book on the subject in hand. The time required for a thoughtful reading of the entire book will approach very closely twenty hours. I commend it most heartily as a source book than which I believe there is none better. To you, however, who are genuinely interested in the subject I commend the careful reading of the entire volume.

Radio Book Review
by P. H. Carmichael
of the Department of Religious Education
Alabama College
Station W A P I, Sunday, June 18, 1933

Weight of ABCFM in the Mission Field

Even though Robert E. Speer's book, The Finality of Jesus Christ,* is written as an apologetic for the traditional theology, it is nevertheless a most stimulating and informing historical study of Christian missions. The volume consists of the L. P. Stone Lectures for 1932-33 at Princeton Seminary and the Gay Lectures at Southern Baptist Seminary for 1932-33. The size of the book and numerous and extended quotations suggest considerable expansion of the lectures as originally given. This makes for slow reading, but it is very much worth one's while to go through these extracts from Christian literature from the very beginning of Christianity down to the present day. Dr. Speer has rendered an especially valuable service in culling from the findings and reports of missionary conferences during the past seventy or eighty years numerous important statements regarding the major issues in Christian missions. One learns again that most of the things we are saying now have been said before. Perhaps a single-track pursuit of one theme, such as this is, tends to over-simplify the whole matter, but it has its own value and importance. Few people will read this book without knowing more about Christianity in the world and in its history than they did before.

Frankly taking his stand upon traditional orthodoxy regarding the person of Christ and the absolute finality of Christianity as summed up in his life and work, Dr. Speer is exceedingly sympathetic and fair toward the non-Christian religions. He shows a knowledge, a balance of judgment and a discrimination that one might wish to find in the liberal wing of the Church. He is opposed to religious syncretism, which, if deliberate, is

*The Finality of Jesus Christ, Robert E. Speer, Revell.

always an artificial and impotent thing. And yet he does recognize how the essential content of Christianity finds its expression in the forms of thought and culture that have been historically identified with non-Christian systems.

His great concern is to avoid and condemn all "equalitarian" ideas of Christianity and other religions. The absolute, or final, or unparalleled in Christianity he finds in the person of Christ. "Christianity began as a set of historic facts and their necessary valuation and interpretation. Any other Christianity is unauthentic. . . . . The dynamic of love and sacrifice and transformation is for any long time and over any wide area undetachable from its source in the truth as to who and what Christ is."

This raises the whole question as to what, for example, the Jerusalem Conference meant when it said, "Our message is Jesus Christ." Dr. Speer gives a definite answer: that message includes (1) historic facts, (2) their necessary valuation and (3) (their necessary) interpretation. I think "necessary" goes also with "interpretation" for Dr. Speer consistently holds to the doctrine of the pre-existence, miraculous birth, and deity of Jesus, the God-man, as alone authentic Christianity.

Certainly a potent Christianity is always one in which fact, value and interpretation are organically one. But to say that no change is possible in any one of these factors is quite a different thing. There have been changes in all three and doubtless will continue to be. A modern student of the New Testament has quite different ideas of the "facts" of the gospel story from those generally held a century ago. The "valuation" of those facts also shifts in emphasis and even in content. To Jewish and to early Gentile Christians Jesus was the "Messiah" who was returning soon to "restore the kingdom" to the true Israel. To Greeks he was the Savior God, to philosopher Christians, the Logos and to the Nicene

theologians, the Son, Second Person of the Trinity. To medieval Christians he was God so remote that personal appeals went to the Virgin Mary and the saints. To modern Christians he is, as never before, the "first born of many brethren."

All this matter of valuations is bound up with interpretation. It would be a tragic thing if Dr. Speer should convince the modern world that one cannot have an authentic Christian faith and that no vital missionary effort can be carried on apart from a metaphysics in which they cannot believe. Happily, no such thing is likely to occur. The modern world is finding Jesus Christ on its own ground, in terms of its own thought and need. His power, either of personal salvation or social regeneration or missionary imperative is not dependent upon a Jewish cosmology or a Greek metaphysics or upon the curious combination of the two which has so long been Christian orthodoxy.

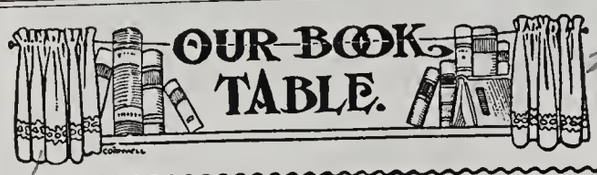
The thing that makes that theology unintelligible and irrelevant to this day is the fact that it was based upon the idea that human nature and divine nature are so different as to be mutually exclusive. Such an idea resulted in the strange and unreal doctrine of the two natures in Christ, the God-man. The Chalcedonian doctrine is still orthodoxy with the Catholic Church and it is presumably what Dr. Speer means by the God-man. Modern theology does not recognize any such metaphysical distinction between the human and the divine, so it does not need and cannot understand such a dual being. It holds that spiritual personality is the human nature of God and the divine nature in man. God is more than personality; man is less, but both are of one nature in so far as they are personal in the true sense of the word. Therefore, for Jesus Christ to reveal God perfectly in human terms means that he realized the fullness and perfection of spiritual personality. That was precisely the way that he revealed man in his divine potentiality. This idea seems immeasurably simpler than the

the old and more consistent with Jesus' teachings and the facts of his ministry. It brings God near and makes every man a son whose human fulfilment is to become like Christ and to do his works. "And greater works than these shall he do," said Jesus, "because I go to the Father." And that Father is "my Father and your Father, and my God and your God."

The facts refute the allegation or suggestion that a continuous re-study of the facts, re-evaluation of the person and re-interpretation of the nature of Christ tend to destroy the potency of Christianity in the life of men. There are intellectualism and spiritual barrenness both among those who hold the old doctrine and those who embrace the new. There are peculiar dangers both in conservatism and liberalism. But, after all, as Dr. Speer himself points out (p. 354) one must believe what seems true, and it is becoming increasingly impossible to believe that the traditional Christology is true.

But it is becoming increasingly inevitable that serious men should turn to Jesus Christ for the ultimate solution to the problems of personal and social life and for a vital and saving experience of God.

Hugh Vernon White



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"THE FINALITY OF JESUS CHRIST."

New Book by Robert E. Speer.

This book by Dr. Speer is especially timely. The Laymen's Inquiry into foreign missions has recently been completed and reported in the book, "Rethinking Missions," which has caused wide discussion. There are many issues raised in that report, but they may be regarded as reducible to two. One of them has to do with the administration of the missionary enterprise. Such questions are of obviously great importance, but they are not yet the central issue. The second is crucial; it is the question whether or not Jesus is final in the Christian religion. If He is not the full and final revelation of God to men, then the missionary enterprise is one thing. If He is, it is quite another.

If Dr. Speer's book had appeared a few months later, we might suppose it had been written in answer to the second of these questions. But the great amount of research represented in it leads one to suppose it must have at least taken its present general form before the issuance of the Laymen's Inquiry report. In any event it is his answer to that second question.

The book is in the form of five lectures which were delivered at Princeton Seminary as the L. P. Stone Lectures of 1932-33, and at the Southern Baptist Theological Seminary, in Louisville, Ky., as the Gay Lectures for 1932-33.

The subject of the first lecture is, "The Church's Conception of Christ in the First Two Centuries." In this he shows by generous use of the sources that "primitive and authentic Christianity rested on the

Christian Observer, Louisville, Ky 6/7/33

rock of Jesus Christ, the God-man, truly man and truly God, the One Name, the only Lord and Saviour, occupying a solitary and incomparable place."

The second lecture has as its title, "The Attitude of Primitive Christianity toward non-Christian Religions." Here he shows that primitive Christianity did not equate itself with other religions, as searchers together after truth; but that it claimed for itself and for Christ a qualitative difference and demanded a solitary and exclusive loyalty.

The third lecture is on "The View of Christ and non-Christian Religions which Generated and Sustained the Expansion of Christianity. By extended quotations he sets forth the views and practices of individual missionaries, during the history of Christian missions.

In the fourth lecture he asks, "Can we still hold the primitive view of Christ?" The burden of this lecture is that the primitive faith is still "reasonably tenable;" i. e., it can still be held.

In the fifth lecture he asks, "What view, then, shall we take today of non-Christian religions?" He holds that the non-Christian religions are expressions of the religious nature of man; that there is no good in them which is not in Christianity; that they contain evils from which Christianity is free; and that they are not classifiable with Christ and Christianity. He does not believe that we can ignore them. "It is the right and duty of Christianity to seek to convert individuals" from these religions. It is impossible to take a course of missionary action which seeks to amalgamate other religions and Christianity. Should we seek opportunities, however, to break them down? That, he thinks, is not our mission; other forces are at work toward that end. There are values in them which ought to be saved, but they can be preserved in safety only in Christ. We should see and stress all that is good and true within them.

But Christianity is more than a fulfilling of other religions; their very goods and truths must themselves be baptized into Christ and redeemed. This is more even than a "sharing." It is a conquest in the name and in the spirit of Christ; although Dr. Speer evidently uses this term, "conquest," with recognition of the fact that it can be misunderstood. "It is not the West conquering the East. It is not even Christianity conquering Hinduism, Buddhism and Islam. It is Christ conquering human hearts."

It is a great book. This is so, first of all, because of the subject. The very nature of the thought keeps it on a lofty plane throughout. And it is great because of the spirit and the vision of the man who has written it, a man who himself has been so completely conquered by the Spirit whom he seeks to make live in the hearts of others through Christian missions.

It is not a new view which Dr. Speer presents; his generous use of sources is designed to show that it is a very old view. It has never been acceptable to all men, nor will this book make it so now to those of a different temper. In different hands it can be made a harsh view, and it is this which Dr. Speer plainly hopes to prevent. May success attend his effort.

Fleming H. Revell Company, New York. Price, $3.

L. J. Sherrill.

Louisville, Ky.

ROBERT E. SPEER
ENGLEWOOD, N. J.

R A Lapsley

ROBERT A. LAPSLEY, JR., PASTOR

W. A. HUSE, TREASURER

J. N. BARKSDALE, CLERK OF SESSION

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First Presbyterian Church

WELLINGTON AVENUE AND McCLANAHAN STREET

Roanoke, Virginia

June 12, 1933.

Rev. Robert E. Speer, D. D.,
156 Fifth Ave.
New York, N. Y.

Dear Dr. Speer:-

Will you allow a minister of another branch of the Presbyterian Church to express his unqualified approval and enthusiastic delight in your recent book "The Finality of Christ?"

Many years ago, as a college student, I heard you speak at Nashville, Tenn. on "The Non-Christian Religions - Inadequate to Meet the Needs of Men." I have read and re read that address so many times during the years that I almost know it by heart and there are few things that have helped me more.

My father, who is one of the older ministers in our Church, told me about your book. I procured it at once, and it has indeed been to me "The Book of the Month," but not in the sense of "The Book of the Month Club!" I just want to thank you for drawing the issue so clearly and for answering the questions so satisfactorily. Your book has been a blessing to me personally and has crept into my preaching in many ways during the last few Sundays.

Yours very cordially,

R. A. Lapsley, Jr.

R. A. Lapsley, Jr.

RAL.W

Personal

First Presbyterian Church
Seattle, Washington

Ao

June 20, 1933.

Dr. Robert E. Speer
Board of Foreign Missions
156 Fifth Avenue
NEW YORK CITY, N. Y.

My dear, dear Bob:

With sincere affection I write you concerning your book, "The Finality of Christ." I have read it carefully, prayerfully, studiously, and let me comment as follows:

1. You have proved your case. The finality of Jesus Christ has been thoroughly established in your argument, in the historical facts on which you rest your argument, and on the Infallible Word of God.

2. Of course, you knew nothing about my position, but you took the same position I took in my Chattanooga address;namely, we do not recognize the religions of the world. Christianity is not a religion, it is the life of the Son of God manifested thru the lives of redeemed, born-again persons, therefore Christianity could not sit in a congress of religions. It is superior. Christianity could not recognize the religions of the world. Christ demanded that Christianity become universal, dominate, supreme, imperial. It shall become such.

The religions of the world shall be conquered, the kingdoms of the world shall be conquered, Christ shall be supreme. Christianity is the only expression of Christ, and Christianity shall be the only religious expression. It shall be final, and only, and supreme.

We do not have to ask the people of the earth, their rulers, or their religious forces for the privilege of propagating Christianity or of preaching the Gospel of Jesus Christ anywhere in the world.

3. Now regarding criticisms of the book. I am speaking to you about things I have discussed with you before.

a. You do quote too much. You can say it much better than your quotations and there is no reason for so many quotations. They do not add to the strength of the book, but they do add to the length and to the length of your lectures. The lectures could be more effective if the quotations were reduced. There should be more of Speer and less of quotations.

b. You omitted one thing which would have disarmed your critics; namely, when you quoted from some of the people whose orthodoxy is questioned you should have said: "The following quotation from Mr. A or Mr. B is made because it gives additional emphasis to my argument. His orthodoxy or his position as a fundamentalist or an evangelical may be questioned, but in spite of that fact he states that Jesus Christ is final and that he is the Son of God and that the finality of Christianity is inevitable, the superiority of Christianity and the imperialistic power of Christianity is inevitable."

I know why you quoted them and your critics know too and they are dishonest in their criticism, but you ought to have made the statement as a preface to your quotations from such persons.

I know you quoted these alleged heretics or modernists because it gave emphasis to your argument that in spite of their modernism they had to admit the finality of Jesus Christ.

I am proud of you, I love you, and I hope you will take these suggestions in the spirit in which I make them. Stop quoting, stop reading so much. It is having an effect on you. It is destroying your originality. It is weakening your power to think. You will soon drop into the rut of administering hypodermically doses from different authors, when the world at the present time wants only the matured and masterful thought of Robert E. Speer. The world wants more Speer and less serum from the promiscuous tubes in the encylopedic laboratory of time.

You have delivered fine lectures and your lectures have made a wonderful book. If it can only be reduced in price and circulated it will accomplish marvelous things.

With sincere affection, and hoping you will suggest a conference this summer where we can meet and discuss the serious situation that faces the board, I am

Your true friend,

M. A. Matthews

P. S. As soon as I finish the manuscript I will write you concerning it and return it.

E Egbert Smith

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PRESBYTERIAN CHURCH IN THE UNITED STATES

EXECUTIVE COMMITTEE OF FOREIGN MISSIONS

CABLE "LIBERATE"

113 SIXTEENTH AVE S.

POST OFFICE BOX 330
NASHVILLE, TENN.

EGBERT W. SMITH
FIELD SECRETARY
DEFINITE OBJECTS DEPARTMENT
MISSIONARY CORRESPONDENCE DEPARTMENT

July 1, 1933

Dr. Robert E. Speer,
Presbyterian Foreign Mission Board,
150-5th Avenue,
New York City.

My dear Dr. Speer:-

I cannot deny myself the pleasure of telling you how utterly groundless and unwarranted are in my opinion the criticisms of Machen and his crowd in regard to yourself and your latest book "The Finality of Jesus Christ". It happened that after a careful reading of your book I saw Machen's criticism of it in one of the issues of "Christianity Today". A more atrociously perverted and malicious piece of criticism than his endeavor, from that book, to make you out a Modernist, I have never seen in all the course of my seventy one and a half years. Upon reading that extended criticism, covering I believe two whole pages, my opinion of Machen dropped to Zero. I do not see how an honest man could have written it.

Then, too, Dr. Craig's horror at your approval of the translation of one of Fosdick's earlier books into Spanish must have been born of ignorance or malice, since every child knows that those earlier books of Dr. Fosdick's were welcomed by the whole Christian church and contained nothing at which the most orthodox could take offense.

However, I did not intend to express myself at such length. I simply wanted you to know how indignant I have felt at these utterly unwarranted attacks upon you.

Most cordially yours,

Egbert W. Smith

EWS/b

Louise M. North 33

S

16 Madison Avenue
Madison, New Jersey

~~Dear Dr. Speer:-~~

It was most kind to send me the note about my very inadequate review and I am thus reconciled to Mr. Fitts use of my full name instead of the "L. M. N." with which I had signed it.

Mr. North and I can never fully express our gratitude for The Finality of Jesus Christ, both for our own delight in it and for our sense of its timeliness in these troubled days.

Most sincerely yours,

Louise M. North

June thirteenth.

OUR BOOK TABLE

"Whom Say Ye That I Am?"

The Christ of the Christian Faith

Christianity has evidently been founded by someone, somehow, but many people who today are forgetting that its founder was Jesus Christ would better read a thoughtful, cogently argued and clearly written book by Dr. W. Douglas Mackenzie entitled "The Christ of the Christian Faith."

This work is timely because it emphasizes the ever needed view that the simplest and the best explanation of historic Christianity is the deity of Jesus. Christianity has not just grown, but has been given.

In this mature book Dr. Mackenzie, who was for about ten years professor of systematic theology in the Chicago Theological Seminary and for nearly 30 years president of Hartford Theological Seminary, presents material used in the delivery of the Nathaniel Taylor Lectures at Yale Divinity School, and of lectures given on the Deems Foundation at New York University.

After a General Introduction, tracing the rise, the characteristics, and the fortunes of the new faith which sought to express the mind and to obey the will of Christ, the author discusses the origin and nature of the problem of the Consciousness of Jesus, his Personal Religion, his Mission (with its method), the historic Christ as Creator of the Church, Jesus Christ and the Moral Regeneration of Man, and the Consciousness of Jesus in Apostolic Christology. By the consciousness of Jesus is meant that sureness of himself from which arose his whole attitude, action, purpose and speech. Dr. Mackenzie's conclusion is that we cannot separate the awareness of Jesus of himself as the Christ from the experience of the Christian community, for his place in the universe (and in history as men live it) is unique, and will prove to be final.

A good book and true, to be deeply pondered!—Charles A. S. Dwight.

THE CHRIST OF THE CHRISTIAN FAITH, by W. Douglas Mackenzie. Macmillan Company, New York. 304 pages. $2.

The Finality of Jesus Christ

It is not without significance that in the period of the early church when Christians were formulating their belief about Jesus, when the discussion about his nature turned upon the presence or absence of an iota, when the Arian heresy was disturbing the faith, that "canticle divine" in praise of the Redeemer which we call the "Te Deum Laudamus" came into being to strengthen men's hearts and lift the mind of the church with its heavenly harmonies and its sublime assurance, "Thou only art holy! Thou only art the Lord! Thou only, O Christ, with the Holy Ghost, are most high in the glory of God the Father!"

In our own day, when a subtle and insidious disbelief in the central teaching of the Christian faith appears in most unexpected places, when Christ is again being wounded in the house of his friends, when once more we need to hear the ringing note of the great "Te Deum," it sounds through all the pages of Dr. Robert E. Speer's latest volume, "The Finality of Jesus Christ."

This is indeed a book of testimony, the summoning of a great cloud of witnesses to the uniqueness of that name which is above every name, a chorus of acclaim, "Thou art the king of glory, O Christ; thou art the everlasting Son of the Father."

The illuminating discussion of the conception of Christ in the first two centuries, which constitutes the opening chapter, is followed by a description of the attitude of primitive Christianity to non-Christian religions, "the positive content and bold exclusiveness of its faith which outlived all heresies and conquered all rivals and foes."

The third chapter, a stirring roll-call of those who in all the centuries since have carried the faith in the Son of God into all the world, might well supply the missing history of Christian missions in the Laymen's Appraisal and be both a tonic and a corrective in its thinking, and in the thinking of those who are perusing it. Too little is known in the church today of the glorious record of the expansion of Christianity from apostolic times, "in all the world bearing fruit and increasing."

The answer to the question "Can we still hold the primitive view of Christ?" which constitutes the fourth chapter, is a whole volume of Christian evidence, a superb statement of the uniqueness of Jesus, even surpassing the testimony of Horace Bushnell, which the church has cherished for so many years and which cleared the air of so much fog in a past generation. Here again, as in each chapter, is a cloud of witnesses to the supreme article of our faith, "Jesus Christ, the Son of God, is Lord, the only Lord." And no quotation from the words of others, invaluable as they are, is clearer, firmer, more convincing than the words of Dr. Speer himself. His character and his faith, his power of spiritual expression, are a gift of God to this generation, so greatly needing them.

Many are seeking the answer to the question, "What view shall we take of the non-Christian religions?" Nowhere may they find a more complete and satisfying conclusion of that important subject than in the final chapter. Here again testimony has been sought wherever it may be found, and there is no gainsaying the proof that Christ alone is the light of the world. We commend this noble chapter to those who are rethinking missions. Any other view of Christ is "the end of historic Christianity, and it seems equally certain to us that it will be the end of any Christianity at all. . . . The naturalization of Jesus is the end of the missionary enterprise. . . . On this rock of Jesus Christ, the Son of God and the Son of man, the only Redeemer, Saviour and Lord, the Christian church stood at the beginning. Here it has stood through all the ages. Here it must continue to stand. Other foundation can no man lay than that which is laid, which is Jesus Christ."

It is customary for ardent book reviewers to declare of the volume before them that "this is a book which no one can afford to miss." Of "The Finality of Jesus Christ" one would wish to say this with an emphasis and a sincerity which have no limit. The present age needs it, and its unfaltering message belongs to every age.—Mrs. Frank Mason North.

THE FINALITY OF JESUS CHRIST, by Robert E. Speer. Fleming H. Revell Co., New York. 386 pages. $3.

The Other Spanish Christ

We are becoming accustomed to look to Dr. John A. Mackay, the Christian philosopher and missionary, now an executive secretary of the Presbyterian Board of Foreign Missions, for writings of wide outlook and of sound thinking. His title to speak for philosophy is clear, as he achieved first honors in that department at his alma mater, the University of Aberdeen, and was appointed to the chairs of metaphysics and the history of modern philosophy in the University of San Marcos at Lima, the oldest university in the Western hemisphere, from which also he received the degree of Doctor of Letters. His first missionary appointment came from the Free

Church of Scotland. In Peru he founded the Anglo-Peruvian College, which prepares students for the national university. In 1926 began his connection with the Young Men's Christian Association in Latin America.

Dr. Mackay's recent book, "The Other Spanish Christ," places at the disposal of the student and missionary essential facts and conclusions concerning all countries upon which Spain has placed her hand. In introducing the history and philosophy of these lands he says:

"In the world of tomorrow, which lies beyond the dust and din of the present crisis of society, the countries forming the Hispanic group of nations will, for many reasons, occupy a unique place in the international area. Their situation at the moment recalls the early vision of the prophet of Anathoth when he saw in the Judean wilderness an almond spray in bloom and in the immediate neighborhood a seething cauldron. A new springtime is clearly coming, but who will venture to predict what God's spring breezes will first blow over pampa and sierra, whether the aroma of the almond blossom or the froth of the storm-brewing pot?"

The interpretation of Spanish history as it touched the New World, which occupies the opening chapters of this unusual book, goes deeply into both the Iberian temperament and the events which planted the Spanish type of Roman Catholicism in the Western hemisphere, a type which is tinged with the faith of the African Moslem. "The Spanish Christ was born in Algiers."

This valuable section is followed by a discussion of the philosophy of Spanish Christianity, in which we discover the significance of the title of the book. A summary of these pages, which constitute the heart of the volume, is impossible here. Perhaps a brief quotation will reveal something of its content. After speaking of the adoration of the Virgin the author says:

"However much overshadowed by his mother, Christ too came to America. Journeying from Bethlehem and Calvary, he passed through Africa and Spain on his long westward journey to the pampas and cordilleras. And yet, was it really he who came or another religious figure with his name and some of his marks? Methinks the Christ, as he sojourned westward, went to prison in Spain, while another who took his name embarked with the Spanish crusaders for the New World, a Christ who was not born in Bethlehem but in North Africa. This Christ became naturalized in the Iberian colonies of North America, while Mary's Son and Lord has been little else than a sojourner in these lands from Columbus's day to this."

A faith which limits its presentation of the Christ to the manger and the cross, the nativity and the death, omitting the life between, has not that ethic content which keeps it free from superstition and error. "A Christ known in life as an infant and in death as a corpse, over whose helpless childhood and tragic fate the virgin mother presides; a Christ who became man in the interests of eschatology, whose permanent reality resides in a magic wafer bestowing immortality; a virgin mother, who by not tasting death became the queen of life: that is the Christ and that the Virgin who came to America! He came as the lord of death and of the life that is to be; she came as sovereign lady of the life that now is. But the other, he who makes men dissatisfied with life as it is and things as they are, and tells them that through him life shall be transformed and the world overcome and his followers put in agreement with reality, God, and truth? He wanted to come, but his way was barred. . . . But now again spring voices announce his coming."

What are these voices which the author hears so clearly? In the closing pages he indicates some of the new influences which are calling South America to new life in Christ. "In the religious tradition and present-day life of Spain there is another Christ. He is distinct from the Christ of popular faith and the Christ of official propaganda. We meet him first in the 13th century in Raymond Lull. He appears later in the lives and writings of the great mystics of the 16th century." We discern him in the work of Protestant reformers and certain rebels against popular belief, and in modern Spain in the influence of Don Francisco Giner de Los Rios and Don Miguel de Unamuno.

Because of intimate acquaintance with the contemporary writers on these great themes Dr. Mackay in his closing chapters gives an insight into present thought in South America which it would be difficult to secure elsewhere,—the work of Ricardo Rojas, Zorilla, Gabriela Mistral, and others. This section is perhaps the most immediately valuable part of this unique volume.

His treatment of Protestant missionary effort is hardly adequate, because it is incomplete, although its spirit is most ably interpreted.—Mrs. Frank Mason North.

THE OTHER SPANISH CHRIST: A STUDY IN THE SPIRITUAL HISTORY OF SPAIN AND SOUTH AMERICA, by John A. Mackay. Macmillan Co., New York. 288 pages. $2.

A Biologist Testifies

Can any good thing come out of modern biology? Those who think that biologists are mostly sceptical would do well to read the testimony—for it amounts to that,—in favor of a vital and comforting religious faith offered by one of the leading scientists of England: Dr. J. S. Haldane, who in a book entitled "Materialism" defends the view that reality is spiritual, and that God is needed to account for the values embodied in morals and beauty. Religion for him is a vital part of experience.

That idolatry is still practiced—for one thing, under the form of physico-chemical realism,—is asserted by Dr. Haldane, who contends that though the physico-chemical explanation of the phenomenal has endless practical uses it is only a partial and abstract view, which shows its complete inadequacy when the attempt is made to apply it to the demanding interests of life and conscious behavior.

The treatment of these questions in this book is not theological, nor idealistic in the philosophical sense, but does base its argument on the contention (which is more than an assumption) that the divine commandments are real in the sense that they are written into the very being of ourselves and the universe. The book, moreover, sounds a distinctively Christian note in declaring that God does not dwell apart from an imperfect world, but enters into the sorrow of its suffering and sin: of which sorrow the cross is a symbol.

Dr. Haldane is, in addition to his fame as a biologist, a brilliant if discursive writer, but there is no levity in this book, whose argument is sustained on a high level and strikes home to the main issues of life, revealing the paucity of non-spiritual views and adding one more to the long series of scientists who have found science to be the handmaid of faith, and an uplifting force in the experience of the race.—Charles A. S. Dwight.

MATERIALISM, by J. S. Haldane. Harper and Brothers, New York. 221 pages. $2.

The Intuition of God

Man deals all the while with appearances, yet seeks reality. How assurance of reality, or of what some philosophers like Otto call the numinous, may be obtained is the question. The rationalist thinks that by pure logic he can reach or at any rate identify the absolute, but many prefer to try the other way of intuition and claim direct realization of God. These are the mystics of various types, but all are one in seeking the ultimate life in an immediate sense of the divine presence.

T. M. Watt, a sometime Fellow of Mansfield College, Oxford, has provided a brief Introduction to the philosophy of mysticism in a little book

The Christ of the Christian Faith

By W. Douglas Mackenzie

Macmillan. $2.00

The substance of this volume is fairly covered by the title of one of its sections: "The Person of Christ: A Divine Consciousness in Human Experience." While President Mackenzie looks for further light from modern and future study, he is convinced that "as to the facts of the New Testament, of Christian experience at its highest, Christian character at its noblest, Christian influence at its purest . . . the most satisfying explanation has been the original one." "The Deity of Christ . . . is the simplest explanation of historic Christianity."

The Way

By William Pierson Merrill

Macmillan. $2.25

These "Daily Meditations on the Way of Life according to Jesus" are practical rather than mystical in tone, language and thought. They might well supplement the use of a more introspective manual.

The Finality of Jesus Christ

By Robert E. Speer. Revell. $3.00

While Dr. Speer is at his best as a persuasive guide and leader, through the shining light of his Christian character and spirit, rather than as a theological controversialist, this volume, for deep study, evidence of wide reading, clear thinking and sustained reasoning, may well be his *magnum opus*. It should be read by all who are interested in the recent report on foreign missions, for, although it does not directly refer to that discussion, it constitutes a vigorous reply to certain sections of it.

Many who may not grant the conclusiveness of Dr. Speer's negative assertions, will agree with his primary conclusion that "Jesus Christ, the Son of God and the Son of Man, the only Redeemer, Savior and Lord" will be the foundation of "the Church of Christ, so long as it is true to its message and its mission, whether at home or abroad." The volume leaves us with a needed sense of spiritual certainty, unaffected by any speculative differences between author and reader.

The Program for the World Economic Conference

World Peace Foundation, Boston, $0.50

Representatives of the nations, on June 12, will gather at London for the first World Economic Conference of history. If the Conference is to achieve even a modest success it will be because the economic experts are prodded by the force of public opinion into making the concessions that seem to be required by the gravity of the existing world situation. Professor James W. Angell, of Columbia University, comments on the Experts' Agenda and other documents in connection with the convening of the Conference and briefly discusses such problems as price levels, trade barriers, and the stabilization of currencies.

Spring Books on Religious Thought and Life

Difficulties in Religious Thinking

By Frank Glenn Lankard
Abingdon Press. $2.00

Mainly a discussion of the problems which are disturbing the younger generation, with emphasis upon those which touch more closely our practical human life. The volume has distinct value for both preaching and teaching.

The March of Faith

By Winfred Ernest Garrison
Harper's. $2.50

The sub-title is descriptive, "The Story of Religion in America Since 1865." This volume is an illustration of the present-day mood to take account of stock in institutional church life, bringing out clearly the trends and tendencies with which our modern Church is called upon to deal. The growth and changes of institutional religion, the development of religious ideas, the effect of religion on human behavior and the mutual reaction of social conditions and religious life on one another, are set forth with clarity, including the tendencies toward the reintegration of Protestant forces, as exemplified in the Federal Council and other bodies.

The Strange Case of Herr Hitler

By Everett R. Clinchy
John Day Co. $0.25

What Stuart Chase did in providing in one of the "John Day twenty-five cent pamphlets" the most succinctly informing and discerning interpretation of the moot subject of technocracy, Everett Clinchy has done for Hitlerism. He tells in a popular way why Hitler makes so strong an appeal, and is especially effective in analyzing the policies and attitudes of the Nazis toward the Jews. From this angle, his pamphlet is a contribution to inter-group understanding in this country as well as in Germany.

The Meaning and Truth of Religion

By Eugene W. Lyman
Scribner's. $3.00.

One of the deepest and richest and yet clearest expositions of the eternal verities, in their bearing on modern life, that have appeared in recent times. Its analyses of modern naturalistic philosophies and of efforts to escape them and its evaluation of the more important currents which influence Christian thinking will help the reader to regain the lost sense of certainty so characteristic of the day and to establish a profoundly spiritual viewpoint.

The Social Gospel and the Christian Cultus

By Charles Clayton Morrison
Harper's. $2.00

These lectures on the Rauschenbush Foundation dwell with new force and emphasis on the need for radical changes in the standards and organizational forms of the Christian Church to insure continued or restored leadership in the immediate issues of social, industrial and international life. Stimulating, even when one-sidedly inconclusive.

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

The Christ of the Christian Faith. By Dr. Douglas Mackenzie. 304 pp. $2.00. Macmillan. New York.

This is a noble book. It sets forth the historic faith of the Church in the Deity of Christ with eloquence and learning, with a full knowledge of the critical questions of the New Testament literature and of modern psychology, and at the same time with full and assured faith in the real Deity of our Lord. "Modern critical scholarship," says Dr. Mackenzie, "by its very failures has proved that the true story of Jesus of Nazareth cannot be told by an unbeliever. The effort of the psychology of religion to account for the nature of the Christian life, without accepting the Gospel story as essentially true, is also a manifest failure." There are no doubt points in this book where we would diverge from or qualify the view expressed, but the central thesis and the thorough and competent explanation and defense of it are a rich contribution, one of the very richest, to our present-day Christian apologetics. The book is especially valuable for its study of the consciousness of Jesus as evidence of the truth of the New Testament narrative and of the unique and divine personality of our Lord.

ROBERT E. SPEER.

The Finality of Jesus Christ. By Robert E. Speer. 386 pp. $3.00. Fleming H. Revell Co. New York. 1932.

This is a book that was urgently needed. It goes straight to the heart of present-day religious thinking. "What think ye of Christ?" is a question as crucial now as it was nineteen centuries ago. "We are facing today, in the Christian Church at home and therefore of course in the missionary enterprise abroad, the fundamental questions of the meaning and value of Christ and of the nature of Christianity. Is He only man with divinity not qualitatively different from that to which we aspire, or is He man and God in a sense wholly unique? Are we to think of Him as a great human leader classified with other great religious teachers, or as the only personality of His kind, the Messiah of God promised in the Old Testament, the Saviour whose death atoned for sin and who actually arose from the dead and lives as the risen Lord and whose salvation must be offered to every man? And is the faith of Christ essentially the faith about Christ and wholly different from other faiths, with a unique and universal mission, so that its business is not to reach a synthesis and adjustment with other religions but to conquer and possess the earth in Christ's name and to set Him in the sole and supreme place?"

Dr. Speer's answer to these questions is "unhesitating and unqualified." He holds that Jesus Christ is unique, final, absolute and universal, the world's only Saviour and Redeemer, God and the only Son of God. He maintains this thesis with cogency of argument, and a wealth of documentary proof of the historic faith of the Church from the Apostolic Age down to the present time. The author does not view Christianity as the result of a human search for God or a quest for spiritual reality, but as God coming down to men, a supernatural revelation incarnated in Jesus Christ. This central fact, once accepted, settles a whole brood of subsidiary questions—the relation of Christianity to non-Christian religions, the motive and aim of foreign missions, the proper place of evangelistic effort in missionary work, and the duty of the Church and its individual members.

The Stone Lectures at Princeton which form the basis of this book, were prepared some time before the publication of the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry. But the reader cannot fail to note that the conception of Christ here presented so clearly and powerfully is radically different from that which subtly pervades "Re-Thinking Missions." Everyone who has read the latter volume should read Dr. Speer's scholarly and truely Christian presentation of the unique character and mission of Jesus Christ.

We believe that this is the ablest, clearest, most decisive and convincing statement of the evangelical view of Christ that has recently appeared. It is a tonic to faith. If every minister and layman would read it carefully, much of the current doubt, uncertainty and confused thinking would be dispelled.

A. J. B.

Out of My Life and Thought—An Autobiography. By Albert Schweitzer. 288 pp. $2.50. Holt & Co. New York.

Dr. Schweitzer is one of the remarkable personalities of this generation. His range of accomplishments is amazing. Theologian, philosopher, physician, scientist, musician, author, lecturer and missionary, he is eminent in every department. He is the world's foremost interpreter of Bach, and

Any of the books noted in these columns will be sent by the REVIEW publishers on receipt of price.

Added to this are the volumes issued by commercial firms and by Roman Catholics, bringing the total number of Scriptures supplied to the world in one year to 30,000,000.

—*Malaysia Message.*

Cinemas for Mission Lands

The International Institute of Educational Cinemography, which was established in 1928 to make motion pictures educational and uplifting rather than degrading, is endeavoring to circulate the better class of films through the abolition of tariffs on such productions only. The Bureau, which is affiliated with the League of Nations, is preparing an international catalogue of educational films—scientific, geographical, social and dramatic.

This work has a very important bearing on missionary work, not only in the elimination of immoral films, but in helping missionaries teach hygiene, sanitation, international friendship, better race relations, history, geography and science. The Institute publishes a monthly bulletin at Geneva.

"Toned Down Religion"

Dr. E. Stanley Jones, who is at present in this country, is quoted as saying: "Several years ago when I asked Mahatma Gandhi what we should do to naturalize Christianity in India he answered, among other things: 'You must practice your religion without adulterating it or toning it down.' Rather remarkable that Dr. Hu Shih, the father of the renaissance movement and the greatest brain in China at the present time, should have said the same thing to a group of Christians: 'Don't tone down your religion.' The two outstanding non-Christians in the East give us the same counsel. Dr. Hu Shih, who calls himself an agnostic, said to a group of missionaries, 'I do not believe what you believe, but if I believed half of what you say you believe, I would be more earnest than you are.'"

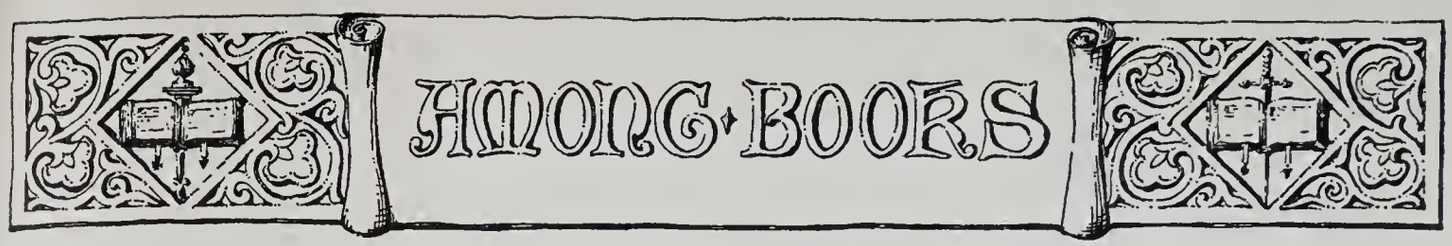
—*Watchman-Examiner.*

Used by courtesy of "China's Millions"

A PART OF THE GREAT WALL OF CHINA, DIVIDING MANCHURIA FROM CHINA PROPER

This wall extends from Shanhaikwan, on the Gulf of Liaotung, 1,400 miles to the western border of Mongolia. It was begun over 2,000 years ago by the Emperor Chin Shih Huang Ti and is a masterpiece of engineering. It crosses high mountains and valleys, steep slopes, deserts, river beds and great chasms. In some places the wall is thirty feet wide and observation towers are built in the wall at distances approximately a third of a mile apart. It was built to protect China from invasion from the north.

Recently the wall has proved ineffective against the inroads of the Japanese, with the aid of huge guns, tanks and bombing airplanes. As one of the wonders of the world this wall should be preserved.



THE RIDDLE OF THE NEW TESTAMENT. *By Sir Edwyn Hoskyns and Noel Davey. Harcourt, Brace and Co., New York.* $2.50.

THIS is higher criticism of the New Testament issuing in a novel result. The conclusion is exactly the opposite of the contention of the naturalistic higher criticism of the past, which contended that when the last stratum of the New Testament has been reached, and the authentic history has been recovered, the residuum is a purely human Jesus who worked no miracles, who expected no one to worship him, and who made no claim to a unique relationship to God. This book sets forth a wholly different conclusion.

The riddle as the authors define it is, "What was the relation between Jesus of Nazareth and the primitive Christian Church? The New Testament documents, all of them, emerged from the primitive Church. They reflected piety and encouraged faith. Was there, or was there not, a strict relationship between this rich piety and exuberant faith and the historical figure of Jesus of Nazareth? Did the life and death of Jesus of Nazareth control the life of the primitive Church? Or was his life and death submerged by a piety and faith wholly beyond his horizon?" This is the "riddle" the authors seek to answer, and the results of their book, as they say, "do nothing to bring the New Testament within the orbit of modern humanitarian or humanistic teaching."

We do not accept the view of these authors which discredits reliance upon the full Gospel narrative of Jesus' life, but we do accept with joy their acceptance of the central fact of the uniqueness and absoluteness and cosmic significance and divine aloneness of our Lord.

—R. E. SPEER

THE FINALITY OF JESUS CHRIST. *By Robert E. Speer. Fleming H. Revell Co., New York.* $3.

HERE in language ordinary men and women understand is an apologetic that fights to a finish the battle with unfaith and leaves Christ supreme, unique, and essential. The volume is amazingly documented, and one marvels that so busy a churchman has been able to take such enormous tribute from the world scholarship, ancient and modern, as is evidenced in the text and footnotes of every page. Arguments as reverent as they are cogent, and as scriptural as they are philosophically sound, buttress the fact of "the illimitable God" in Christ. The reasoning throughout is intellectually satisfying, not only because of the premises on which it rests and the data with which it is undergirded, but because no spirit of intolerance prevents a dispassionate viewing of all the facts involved in all controversial points. Here in amplified form are the lectures given at two great theological seminaries of the country. The five chapters include the early Church's view of Christ, primitive Christianity's attitude toward non-Christian religions, and the basic view of Christ on which Christianity expanded. Perhaps the most challenging chapters are: "Can we still hold the primitive view of Christ?" and the final answer to the question of what view we are to take of non-Christian religions. This question and every other involving the motives, objectives, and goals of the Christian religion is met with the triumphant assertion, "On this Rock of Jesus Christ, the Son of God and the Son of Man, the only Redeemer, Savior, and Lord, the Christian Church stood at the beginning. Here it has stood through the ages. Here it will continue to stand."

—W. C. COVERT

INDIA-BURMA. *Vol. IV of the Supplementary Series and Reports, of the Laymen's Foreign Missions Inquiry. Harper Bros., New York, N. Y.* $1.50.

THE Laymen's Foreign Missions Inquiry, whose Appraisal Commission's report appeared under the title, *Re-Thinking Missions,* is now issuing seven more volumes, three regional reports and four fact-finding reports. The present volume is the first of these four. It is a great mass of information, somewhat hastily gathered and with many judgments which will be called in question, but it is full of valuable material for students of missions and of India and Burma.

—R. E. SPEER

THE CHRISTIAN ENTERPRISE AMONG RURAL PEOPLE. *By Kenyon L. Butterfield. Cokesbury Press, Nashville, Tenn.* $1.50.

ANY book by this author on any phase of the problems of rural folks should command respect. His vast experience in this country and abroad enables him to survey these problems in a large way and with deep insight. The book is packed with specific fact. Dr. Butterfield deals with the church, as a factor in rural life, on the principle that its field is the whole of life. He proposes, therefore, that the church shall take command of the task of developing and maintaining an adequate, and therefore a Christian, civilization. He criticizes strongly the present situation of the "competitive" churches in country districts, and surveys the various schemes for improvement, favoring the community church or "larger parish." A stimulating book, even for those of us who believe that "Christianizing the social order" is not the primary business of the Church.

—D. DEF. BURRELL

THE NEGRO'S CHURCH. *By Benjamin E. Mays and Joseph W. Nicholson. The Institute of Social and Religious Research, New York.* $2.

THIS book is a very considerable advance in the study of Negro life in one of its socially most interesting and important institutions. The forerunners of this study were the Atlanta University social study of a generation ago, edited by W. E. B. DuBois, *The Negro Church;* and, within the last decade, the most helpful descriptive work, *The History of the Negro Church,* by Carter G. Woodson. Now we have a definitive and analytical work, based upon careful statistical survey of both urban and rural churches.

Such topics as "The Origins of the Negro Church," "The Negro Ministry," "The Message of the Minister," "The Program of the Church," and "Is the Negro Overchurched?" are carefully stated. The Negro church is criticised for overchurching, for a serious lack of training of the great majority of Negro ministers, and for the heavy economic burdens assumed by congregations who are now unable to cope with properties purchased at inflated prices. On the other hand, there is enthusiastic praise for the social and cultural importance of the Negro church, for the increase of preparation for young men entering the ministry, and for the greater socialization of the program of the Church to meet wider religious needs.

The cities studied include Detroit, Cincinnati, Baltimore, Chicago, Houston, Birmingham, Atlanta, and Richmond. The churches vary in size from memberships of 230 average in New Orleans to 1,189 average in Philadelphia.

We trust the book will help guide church leaders toward a larger and better development of the church, both to meet the religious needs of the Negro population and to further interracial goodwill everywhere.

—W. L. IMES

PREACHING VALUES OF THE OLD TESTAMENT IN THE MODERN TRANSLATIONS. *By Halford Luccock, D.D. The Abingdon Press, New York, N. Y.* $2.

HERE are 126 Old Testament texts of the newer translations dealt with in brief, attention arousing, thought stirring paragraphs, illustrated in vibrant, pungent modern ways as only Dr. Luccock can do it. This is the kind of a help for dry preachers which one is proud to recommend. If these pregnant paragraphs will not stir the preacher's mind into producing a timely sermon, the mind is past stirring.

—W. T. H.

PREACHING AND THE SOCIAL CRISIS. *Edited by G. Bromley Oxnam. The Abingdon Press, New York.* $1.50.

UNDER this title, the president of DePauw University has assembled in one volume 12 lectures recently delivered before the Boston University School of Theology. Very practical problems of the day are dealt with: socialism, communism, the industrial order, the economic order, the race problem, revolution, the social gospel, prohibition, and the relation of the Church and the minister of today to these and other problems. With much which is here presented, the average minister will not agree, and some positions advocated he will not approve. But possible trends of the times he is foolish to ignore, and he can do much to guide wisely the thinking of his people. He will find these lectures enlightening and stimulating.

—R. L. CLARK, JR.

MODERN TENDENCIES IN WORLD RELIGIONS. *By Charles Samuel Braden. The Macmillan Co., New York.* $2.50.

AN interesting and informing account of some of the changes which are taking place in the non-Christian religions of Asia, partly in consequence of their contact with Christianity, but equally as a result of the "change producing factors"

ensen began his pastorate at the Shiloh-Bethany Church, Minneapolis, Minn., May 8.

Monmouth Pby.—Rev. L. Y. Dilleuer, former pastor of the Eatontown, N. J., Church, was installed at the Wright Memorial Church, Barnegat, and Forked River Church, May 9.—Rev. T. H. Amos' new address is 462 Convent Ave., New York City.

Muskagee Pby.—Rev. Fred O. Seamans resigned from the First Church, Henryetta, Okla., Apr. 16. His address is 131 N. Lewis Pl., Tulsa, Okla.

Nebraska City Pby.—Rev. Vaclav Cejnar ceased his work with the Board of National Missions as of April 1st. His new address is 2106 S. 33rd St., Omaha, Neb.—Rev. C. B. Cedar was installed at the First Church, Dunbar, May 23.—Rev. C. R. Koontz has been serving the First Presbyterian and the Methodist Episcopal churches of Blue Springs since Apr. 1.

Neosho Pby.—Rev. A. C. Bostwick became pastor of the Waverly, Kans., Church, May 1.

New Castle Pby.—Rev. D. C. MacLeod has accepted a call to the Lower Brandywine Church, Wilmington, Del.

Oklahoma City Pby.—First and Calvary Churches of Ardmore, Okla., have called Rev. S. D. Crouch.

Ozark Pby.—Rev. B. B. Shipman's new address is 2340 N. Johnson Ave., Springfield, Mo.

Paris Pby.—Rev. J. H. Burma, D.D., who has been president of Trinity University for 13 years, will become pastor of Central Church, Sherman, Tex., Sept. 1.

Parkersburg Pby.—Rev. William T. Wood's new address is Whitesville, W. Va.

Pendleton Pby.—Rev. J. E. Walker resigned from the Community Church, Pilot Rock, Ore., June 1. Rev. J. F. Gibson takes up the work in addition to his churches at Stanfield and Ukiah.

Phoenix Pby.—Rev. Theodore Harer was ordained at the Trinity Church, Tucson, May 14. He and Mrs. Harer have been commissioned as missionaries to Guatemala under the Board of Foreign Missions.

Pittsburgh Pby.—Rev. Austin V. Hunter has been called to the Neville Island Church.

Portland Pby.—Rev. E. R. D. Hollensted resigned from the Springwater group of churches, Estacada, Ore., Apr. 1. Rev. Max G. Cook succeeded him.—Rev. E. E. Flint resigned from the Lake Grove Community Church, Oswego, Ore., Apr. 1.

Providence Pby.—Rev. Carlos M. Whitlock is stated supply of the First Church, Framingham, Mass.

Riverside Pby.—Rev. C. E. Green became pastor of the First Church, Redlands, Calif., May 16.

Rochester Pby.—Rev. William L. Findlay, pastor of the First Church, Medina, N. Y., has been appointed stated supply of the Knowlesville Church for one year.

St. Clairsville Pby.—Rev. E. M. Flanigan, received from Princeton Presbytery, will be installed as pastor of Wheeling Valley Church, Cadiz, O., and the Adena Church.

St. Joseph Pby.—Rev. Samuel M. Morrow resigned from the Hodge Church, Trenton, Mo., Apr. 30.

St. Louis Pby.—Rev. Elias Newman was transferred from the Presbytery of St. Louis to the Lutheran Synod of Missouri to take up work with the Zion Society for Israel.

St. Paul Pby.—Rev. Crawford McKibbin was received from the Presbytery of Austin.—Rev. Frank Marticke has accepted a call to the St. Croix Falls, Wis., Church.

San Francisco Pby.—Rev. B. B. Knapp's address is 336 S. Palmetto Ave., Daytona Beach, Fla.

San Joaquin Pby.—Rev. R. S. Nickerson's new address is Lemoncove, Cal.

Shenanga Pby.—Rev. Grant E. Fisher was received from Blairsville Pby.

Sioux City Pby.—Rev. John M. Bloomquist has become pastor of the First Church at Alta and the Riverside Church at Linn Grove, Iowa.—Rev. W. R. Clyde, Jr., has become pastor of the First Church at Paulina, Iowa.

Solomon Pby.—First Church, Lincoln, Kans., dedicated its rebuilt building May 7. The former buildiug was almost completely destroyed by fire Oct., 1932.

Southeast Florida Pby.—Rev. G. V. Albertson is retiring from active service as Sunday school missionary.

Southwest Flarida Pby.—Rev. Henry E. Hale, III, who has supplied the Punta Gorda, Fla., Church for six months was called to be pastor.—Rev. G. W. Benn's new address is East Maple Ave., Wildwood, N. J.

Southwest Oregon Pby.—Rev. Adolph Haberly was received from Highland Presbytery and Rev. Joseph L. Beatty dismissed to Willamette Presbytery.—Rev. James Henrikson has received a call to St. Anthony, Ida.—Rev. Sidney Harris resigned from Hope Church, Rogue River, Ore., June 1.

Springfield Pby.—Rev. R. L. Fletcher is now serving the Bethlehem Church, Decatur, Ill. His address is F. F. R. No. 4, Decatur, Ill.

Steuben Pby.—Rev. F. E. Bolster closed his work at the First Church of Hammondsport, N. Y., April 23.

Toledo Pby.—Rev. George D. Douglass' new address is 306 16th Ave., N. E., St. Petersburg, Fla.

Tulsa Pby.—Rev. J. W. Willbanks resigned from the First Church at Shidler, Okla., Apr. 30.

Washington Pby.—Rev. J. D. Barnard has been called by East Buffalo Church, Washington, Pa.—Rev. Harrison Davidson has been called by Windy Gap Church, Claysville, Pa.—Rev. C. L. McKee resigned after 25 years in mission work and 12 as Stated Clerk.

Washington City Pby.—Rev. Walter E. Price was received from Presbytery of Redstone and is serving the Northminster Chapel, Washington, D. C.

Waterlao Pby.—Rev. Marcus E. Krotzer has resigned from the Conrad, Iowa, Church, and will retire. His address is Davenport, Iowa.

West Jersey Pby.—Rev. O. W. Buschgen, D.D., was installed as pastor of the Winonah, N. J., church.

White River Pby.—Rev. J. T. Douglas is supplying Gibson Chapel, Springfield, Mo.

White Water Pby.—Rev. Miron M. LeCount has been serving the First Church, Aurora, Ind., since May 1.

Willamette Pby.—The new church at Walterville, Ore., dedicated Apr. 2, replaced one destroyed by fire July, 1932. The pastor is Rev. Ralph E. Clark.

Wooster Pby.—Rev. L. E. Holden was received from the Presbytery of Madisou.—Rev. W. F. Mellott was received from the Presbyterian Church in the U. S.—Rev. Marcus Grether was installed at First Church, Mansfield, O., Apr. 27.

Yadkin Pby.—Mr. T. R. Fowlkes was ordained and assigned to Allen's Temple and Pittsburg churches, Cleveland, N. C.

Zanesville Pby.—Rev. Fraucis A. Wilber was received from the Presbytery of Columbus.

Miscellaneaus—Mr. Gilbert M. McIntosh, retired foreign missionary, now lives at 36 Warrior Sq., St. Leonard, Sussex, England.—Miss Vivian Purves' new address is Kemiah, Ida.—Miss Caroline S. Johnson's address is care Mrs. Carroll Carpenter, 615 Indiana St., Oswego, Kans.—Miss Josephine Bundy's address is North Vernon, Ind.

All Around the Church

Arizona—Miss Swanette Barth and Miss Craemer, assistants to Dr. Dirk Lay, are holding vacatiou church schools in eight Indiau churches of which Dr. Lay is supervisor. Rev. J. T. Hartman, Sunday school missionary, is promoting seven such schools. Practically all Protestaut churches in Tucson are cooperating in two schools of three weeks each to be held in the public schools of the city.

At the closing exercises of the 45th year of Tucson Indian Training School, Dr. M. L. Girton, superintendent, presented diplomas to 11 graduates from the 8th grade and one from high school. The address was delivered by Dr. B. Wrenn Webb, synod executive.

At Kirkwood Memorial School, Ganado, there were seven graduates from senior high school and 20 from junior high. Dr. Webb preached the baccalaureate sermon, and the address was given by Dr. Stewart McLennan, pastor of First Church, Hollywood.

Iowa—Rev. John F. Hiukhouse, D.D., for more than 10 years stated clerk of the Synod of Iowa and for longer the stated clerk of the Dubuque Presbytery, died at his home in Wilton Junction. He was ordained in Iowa in 1886 and spent his entire ministry there. Only recently he published a history entitled, *One Hundred Years of the Iowa Presbyterian Church*. Dr. Hinkhouse was particularly interested in the problems of the rural church.

Rev. J. P. Lester, D.D., received 20 members into his church at Red Oak at Easter, making 25 accessions since he began work there Feb. 1.

Kansas—The Sixth Anuual Oratorical Contest for the Synod dealt with foreign missions. All the presbyteries except Neosho selected contestants for the synod contest, which was held in connection with the meetiug of the Clergy Club at the College of Emporia, May 1 and 2. First place was won by Harriet Van Zandt of the First Church of Hutchinson, Kans., who spoke on "Are Foreign Missions Worth the Cost?" Second place was wou by Laura Thompson of Horton, Kans., and third place by Mona Sinclair of Caldwell.

The Clergy Club's discussions were based on the recent government report on Recent Social Trends, made by the research committee appointed by former President Hoover. Prof. R. Norris Miller, Ph.D., of the College of Emporia, was elected president for the coming year.

Montana—The miuisterial associations of Lethbridge, Alberta, Canada, and Great Falls, Montana, have for some years arranged an annual exchange of ministers to cultivate international goodwill. Rev. Ward Franklin Boyd, pastor of the First Church of Great Falls, preached in Lethbridge, this year, and Rev. William E. Kelley, pastor of St. Andrew's Presbyterian Church of Lethbridge, occupied the First Church pulpit.

New Jersey—Princeton Theological Seminary has announced [*Turn to page* 44]

"scientific discovery, economic change, olitical evolution, intellectual change and ultural interchange." The viewpoint eologically is somewhat liberal. There re some minor errors: "the Yuan Shih Kai" on p. 90, "Shanghai" for "Peking" n p. 100, "United Christian Church" for Church of Christ" on p. 108. "Syrian ollege" for "American University" on 189, etc.; and some grammatical errors ot caught in the proof reading (pp. 97, 21). But the book is an excellent brief escription of the transformation that is assing over these religions—partly viviying and partly destructive.

—R. E. SPEER

MORAL LAWS. *By Edgar Sheffield Brightman, Ph.D. The Abingdon Press, New York.* $2.50.

THE professor of philosophy of Boston University deals with ethics as a science; not a natural science or a merely descriptive one, but a normative science of ideal principles. The moral life is to him the rational life, and goodness is not a mere convention, or *mores*, nor merely fulfillment of instinctive needs, but rather a control of our social behavior and our instinctive tendencies by rational laws. The book is a clear, logical defense of reason in which the moral laws are offered as attempts to embody these qualities in an ethical theory. After five chapters of general discussion, individual chapters are given to each of the following laws: the law of autonomy, the axiological law, the law of consequences, the law of the best possible, the law of specification, the law of the most exclusive end, the law of ideal control, the law of individualism, the law of altruism, the law of the ideal of personality. A valuable book for students of philosophy and ethics.

—W. T. H.

LEISURE IN THE MODERN WORLD. *By C. Delisle Burns. The Century Publishing Company, New York. Price* $2.50.

A TIMELY volume on an important, but neglected subject. The leisure which the author discusses is not that of the leisure class as commonly understood. It is a new type produced by the industrial and economic changes of the last half century and which has become the possession of multitudes who work for a living. These changes have not only provided more spare time, but they have released more energy to be expended in it.

Since "leisure is the seed plot of civilization," as Mr. Burns believes, it should be studied carefully both from an economic and cultural point of view. The book stimulates thinking in the wise use of leisure both for individual and public welfare.

—C. J. CULP

COURAGE THAT PROPELS. *By G. Ray Jordan. Cokesbury Press, Nashville, Tenn.* $1.

FIFTEEN timely, soul-stirring messages which will lift drooping chins and strengthen wavering wills in need of faith in themselves and God. The author is pastor of the Wesley Memorial Church, High Point, N. C.

—W. T. H.

THE LIVING TEMPLE. *By William H. Dunphy. Morehouse Publishing Co., Milwaukee.* $1.75.

MODERN man has been torn from his roots in God and in the Church, and the result is the universal chaos and misery we are now experiencing. Much of our present distress has come because of the attempt to separate the Church and Christianity. Ministers of other denominations will hardly accept the distinction of the author between the "Episcopal historic priesthood" and the "Protestant man-made ministry," but the book serves to call attention to the place and potency of the Christian Church in the current crisis.

—E. F. REIMER

Missionary Talks

By GEORGE E. BEVANS, D.D.*

LAST YEAR, I resolved to study the reports of the Boards in order to be able to give at the time of the church offering, in three or four minutes, some human interest story of achievement in the fields of missions or in Christian education. We omitted the local church announcements and substituted the missionary story in the time usually given to such matters. (Since we have stopped making announcement of meetings listed in the church calendar, it has dawned on me with new force that such announcements are useless and a waste of time as they are plainly printed in the calendar.) As our morning service was broadcast, I had in mind the radio audience, and in imparting information about our Presbyterian work, I stressed only those facts which would be interesting to Christians of any denomination. After a story of our work among the American Indians, I recall an appreciative letter from one of our radio audience enlarging on what I had said. As I have told my brother ministers at presbytery and synod, those short talks certainly made the Board reports more interesting to me than ever before, because I was searching in them each week for some thrilling facts of Christian achievement which would enlarge the religious horizon of my audience.

FOR some months I have changed my plan somewhat and vary the brief talk before the offering by giving a stewardship presentation one Sunday and a missionary story on the following Sunday. *Concerning the Collection*, by Dodd, contains most suggestive material for brief talks about stewardship. Dr. Dodd, a noted Baptist minister and college president, describes his method of teaching stewardship, which is continued through the year, thereby reaching the rank and file of church worshipers. After selecting a stewardship text, he makes a brief comment on the thought contained therein, following this with an interesting story about giving, and then closes with a brief stewardship prayer. He says that by "keeping the idea of stewardship constantly before all the people, more is accomplished in promoting scriptural stewardship than is done in any other way." I have tried Dr. Dodd's method, using the stories he has gathered, and adapting them to our church, and I am convinced of the ultimate good which will result.

DR. SPEER'S book, *Are Foreign Missions Done For?* is packed full of stimulating missionary facts, and I am using that book at the present time for missionary material. The following quotation illustrates one way of presenting the missionary talk:

"Friends, I want to share with you today some information I have gathered about our world-wide Christian task. More than 25,000 new members a year are received into the church on confession of faith in Christ by our Presbyterian foreign missionaries. This, of course, is the result of personal witnessing for Christ by the men and women who have gone from America to tell the good news to all people. Their native helpers share in the joy of the Christian testimony. Hundreds of missionaries are engaged in teaching the Christian religion in schools. The Presbyterian Church has always stressed the importance of education, and our mission stations are doing the same. Our foreign missionaries are in charge of 2,293 schools, ranging from 120 kindergartens to 6 colleges and universities, with 106,504 students. For the support of this educational work, our Board of Foreign Missions contributes about $600,000 a year, and it is inspiring to know that the people for whom the schools are conducted in foreign lands contribute about $900,000. Let us keep these facts in mind as we present at this time, our offering for the Lord's work at home and overseas."

* *Minister, First Presbyterian Church, Fairmount, W. Va.*

NO TRUE education is possible without religious training. What in the final analysis is the work of education if the soul is lost?—HERBERT KOHN.

All Around the Church

[*From page* 41] a special gift which will make possible the beginning of a program of physical expansion. The old Miller Chapel will be remodeled first and a new organ will be installed. Dr. Donald McKenzie of Pittsburgh has been elected to the chair of Biblical Theology of the Seminary. At the recent commencement, Dr. W. L. McEwan of Pittsburgh gave the address. Seventy-eight degrees were awarded.

Dr. John Grier Hibben, president emeritus of Princeton University, was killed in an automobile accident on May 16, 1933. Dr. Hibben, who was in his 73rd year, retired from the presidency of Princeton University last June—an office which he had held for 20 years. He graduated from Princeton in 1882, from Princeton Theological Seminary in 1887, and was ordained to the Presbyterian ministry. After four years as pastor of the Falling Spring Church at Chambersburg, Pa., Dr. Hibben returned to Princeton in the department of philosophy, where he taught 21 years before becoming president of the University. He was widely interested in civic as well as academic affairs.

New York—Dr. J. V. Moldenhawer, pastor of First Church, New York, will occupy the pulpit of Immanuel Church, Los Angeles, two Sundays in July while he is in California to speak at the synod meeting. Dr. Herbert Booth Smith, pastor of Immanuel Church, will preach two Sundays in First Church, New York, during August.

To economize, it has been decided to combine the two sessions of the 1933 Summer School at Auburn Theological Seminary into one term, June 26-July 13. Degrees and diplomas were awarded to thirty-two graduates of Auburn Theological Seminary and School of Religious Education at the commencement on May 11.

The sixtieth anniversary of Bethany Church, New York City, was observed from May 7 to 14. Rev. Harlan G. Mendenhall, D.D., stated clerk emeritus, of New York Presbytery, Rev. Theodore F. Savage, Rev. Maitland Bartlett, D.D., and Rev. Archibald S. Van Orden took part in the services. Dr. David R. Wylie, the pastor, was presented with a doctor of divinity robe on behalf of the congregation.

North Carolina—Dr. H. L. McCrorey, president of Johnson C. Smith University, Charlotte, N. C., was a delegate to the 14th Quadrennial Meeting of the World Alliance of Reformed Churches Holding the Presbyterian System which met June 21 to 28 in Belfast, Ireland. He was accompanied by Mrs. McCrorey who was a delegate to the Conference of the International Union of Women's Home and Foreign Missionary Societies of the Presbyterian and Reformed Churches.

As part of their constructive reform movement which has been going on for four years, Catawaba and Yadkin Presbyteries have been regrouping and consolidating churches within their bounds. They are planning to merge Broad and Tradd Street churches in Statesville, for these churches were originally one. Pine Street and Groveland churches in Durham are also to be united.

Ohio—Thirty new members united with the First Church, Napoleon, on Easter. At the annual congregational meetings, Rev. Andrew M. Lowry, the pastor, announced that his March salary would be his contribution to next year's budget, enabling the congregation to balance last year's budget, although the banks remained closed.

Oregon—Some years ago the Department of County Life took over an old dry lake bed in southern Klamath, northern Modock and Siskiyou C on the Oregon-California line. are 100,000 acres in this lake b one church was ministering to th of the people. The lake bed h opened up to settlement. The fruitful, especially for certain agriculture. Sheep and cattle the growing of alfalfa and potat the chief industries. The co has been growing very rapidly Home Missions Council of Ore aside, on the request of the sy ecutive, this territory as the charge of the Presbyterian Since taking over the admini of the parish we have repaire manse at Merrill, bought the old odist church and moved it to th lot with the Presbyterian Chur joined the two, making an educ and social room which was needed for the Merrill Church. new church and manse has been at Malin. A second new chur just been completed at Tule L new station on the Great N railroad in the heart of the ir district. Two additional Sunday are cared for by the pastors, th Stanley Jewell, superintendent parish, and the Rev. H. L. W Easter Sunday services were co in all the churches and a total 700 people attended the various ings. This parish demonstrates can be accomplished when one d nation is given the right of way velop the work and responsibili

Tennessee—Rev. E. E. Gabbard welcomed 57 new members an tized 11 babies on Easter. Th Book of the church, distribute Sunday, contained a message fr pastor, statement from the s the deacons, leaders, an organiz chart showing goals for the ye a complete membership roll.

Miscellaneous—The Federal Cou Churches of Christ in Americ nounces that the United Chur Canada has become affiliated wit Council. This is the first ecclesi body outside the United States tablish this connection. The Co Commission on International J and Goodwill during May publish pamphlet, "Men Conquer Guns," cellent study of disarmament whi particularly suitable for church groups.

Dr. Robert M. Hopkins, general tary of the World's Sunday Scho sociation, who recently returned an official visit to Egypt, Syria, tine and Greece, reports that whil trenchments have had to be made work is going on with marked pro Egypt has 600 Sunday schools wi enrollment of 45,750. Palestine Syria have 185 schools with an e ment of 18,485. The latter represe increase of 150 per cent in 10 yea

The Board of Christian Educ announces that Rev. E. P. Wes has been designated as directo men's Work and Stewardship, and Miss Mary Amelia Steer, hereto director of Woman's Work, bec also director of Stewardship Women. Inquiries regarding Stew ship may be addressed to either Witherspoon Building, Philadelphia

Among the missionaries of the byterian Board of National Miss who were honorably retired on Apr 1933, is the Rev. Fred G. Mitchell over a quarter of a century missio on the Navajo Indian reservation the Southwest. Mr. Mitchell began work of evangelization among this in 1905, laying the foundations Ganado Mission. He will continue residence at Indian Wells, Ariz.

H W Rankin

39

Consultants in Surgery:
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B. D. Adams, M. D.

Green Mountain Sanatorium

244 Pearl Street
BURLINGTON, VERMONT
Thos. E. Hays, Medical Director
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Complete Physical Therapy Department
Turkish and Russian Baths, Hydrotherapy, Massage, Vibratory Massage, Correction of Posture
Diathermy, Ultra Violet Ray, Infra Red Ray, Radiant Light

~~August~~ July 30, 1933.

My dear Dr. Speer,

The heading of this paper will show you where I am staying for treatment of my joints- knees ,shoulders fingers. I can't hold a pen so the writing is done for me by my nurse.

I wanted you to know that since coming here not withstanding my disability I have completed one careful reading of your Stone Lectures. I think you have made a massive and unanswerable vindication of the original, perennial, and only gospel of our Lord, Jesus Christ. It has strengthened my own faith and will that of many others. This book alone makes a sufficient reply to the Laymen's Report, though prepared in advance of that report I hope it may be read by the members of that report and particularly by Dr. Hocking. I also greatly desire that it may be read much in Northfield and by all teachers of those schools.

Cordially yours,

H.W.Rankin

Per C.E.J.

40

Central Area
L. H. Seager, D. D., LL. D
Le Mars
Iowa

Eastern Area
M. T. Maze, D. D.
Third and Reily Sts.
Harrisburg, Pa.

East Central Area
J. F. Dunlap, D. D.
11711 Cromwell Ave., S. E.
Cleveland, Ohio

S. C. Breyfogel, Bishop Emeritus, 836 Center Ave., Reading, Pa.
S. P. Spreng, Bishop Emeritus, 146 N. Columbia Ave., Naperville, Ill.

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Kaiser Friederich Strasse 87
Charlottenburg, Berlin, Germany

August 7,1933.

Dr. Robert E.Speer
156 Fifth Avenue
New York.

My Dear Doctor Speer:-

I do not know whether you remember me or not--we have met often at Federal Council meetings,and I feel I must write you a line to express my feeling of gratitude to you personally for your great work entitled "The Finality of Jesus Christ",which I have just finished reading.You have done the cause of Missions and the cause of true Christianity a very great ,timely service by this thorough going,painstaking presentation of an important-I should say absolutely vital -subject You have met the issue forced upon us by "Re-Thinking Missions" in a brave and thorough manner.

I am amazed at the research which your work shows,and am delighted with the absolutely unanswerable argument which you present,based upon facts,not theories,upon the testimony voluminous and varied,of the men who have been on the firing line for more than a century of heroic,sacrificial ,but intelligent as well as devoted service for the kingdom of God.

Thank you,Doctor Speer ! You have done a most outstanding service in this truly remarkable survey of Christian Missions, their problems,their difficulties and their ideals.And you are the man to do it.You are one the other side will listen to and respect. They cant turn you down with a wave of the hand ! This is not flattery,but sincere and honest recognition .If this will help even a little to encourage you in your stand,I shall be glad. And be assured that I am expressing the sentiment and attitude of the entire Evangelical Church and its leadership.-I know this without asking them.

With best wishes and prayers for your continued success in a great cause,

Yours in Christ,

Samuel P. Spreng

Samuel P.Spreng

PUBLISHERS; SUNDAY SCHOOL, B.Y.P.U., MISSION PERIODICALS; BOOKS, TRACTS, ETC.

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SOUTHERN BAPTIST CONVENTION

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BOOK EDITORIAL ROOMS
JOHN L. HILL

NASHVILLE, TENN.

August 16, 1933

Dr. Robert E. Speer,
c/o Fleming H. Revell Company,
New York, N. Y.

Dear Dr. Speer:

We are sending herewith review of your book as it appears in our September issue of The Teacher (circulation, 68,200).

Sincerely yours,
John L. Hill
Book Editor.

THE FINALITY OF JESUS CHRIST

By Robert E. Speer.
Revell. $3.00

Of the eighteen helpful books that have come from the pen of this great servant of Jesus, this volume is his greatest. The title as well as the treatment would indicate that Dr. Speer regards it as his masterpiece. At the outset the prospective reader must be advised that this is not a book of essays; it is a collection of real lectures, five in number and covering three hundred and seventy-seven non-space-padded pages, which were delivered at Princeton and at Louisville. The thesis of the book is that Jesus Christ is God and the Son of God, the full and final revelation of the Father, the One Saviour from sin and the One Answer to all the need of the world. Lectures one and two show that early Christians manifested this view of Christ in both their positive affirmations and their attitude toward non-Christian religions. The third lecture shows that it was this conception of Christ that generated and sustained the expansion of Christianity. These three lectures are historical and are literally crowded with carefully documented evidence. The last two lectures are strictly apologetic, but none the less convincing as they show that such a view of Christ today is not only possible but essential, and that Christianity, original and authentic, is incommensurable and alone and not to be compared with other religions. How Doctor Speer magnifies the Christ! We see no necessity for another volume on this subject; we do believe, however, that every preacher and teacher of the gospel should own a copy of this one.

3 copies sent Mr. Rankin in letter of Aug. 31 (copy sent to file)

SOCIETAS
SANCTI EDMUNDI

42

August 19th 1933

My Dear Mr Rankin:

I wish to acknowledge receipt of the Book "Finality of Jesus Christ" of Robert E. Speer, which was sent me from the Publisher with your compliments.

I am indeed very grateful for this favor, and while I have had time to read only a small portion of the book, I have found it very interesting, thorough in the treatment of the subject, fearless in the statement of the logical conclusions he draws from the texts of the Apostolic Fathers. It is no small compliment to say, but it deserves to be said, that a Catholic Theologian could not be more orthodox than Dr. Robert Speer.

There is in the world to-day a healthy interest in the person of Jesus-Christ, which is bound to produce some fruit. The desiccating influence of Higher-Criticism, so-called, is waning and we can only thank God for it. You remember the names that were so prominent 25 years ago, generally branded of Pius X as "modernists". Who thinks of those "moderns" to-day except as oddities whose bones might be found in some Smithsonian Institute. One being is everlastingly "modern": Our Lord Jesus-

Christ; because everlasting God Himself, He is the p
and "final" Revelation of God to man.

Awaiting an opportunity when I may be able
show you my deep appreciation of your kindness, &
that God's blessing be with you, and beg to remain

Gratefully Yours

V. Nicolle S.J.

COPY

SOCIETAS
SANCTI EDMUNDI

August 19,1933

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Awaiting an opportunity when I may be able to show you my deep appreciation of your kindness, I pray that God's blessing may be with you, and beg to remain,

Gratefully yours,

(Signed) V. Nicolle.

MEMORANDUM
[illegible] Department

August 23, 1974

To: Dear Sir Reading:

I also in accordance remarks of the book "Elizabeth [illegible] Bonds." by Robert E. Sherwood, which was sent to them the Publisher [illegible] your consideration.

I am leaving very grateful for this issue, and hope I have [illegible] to read also a small portion of the book. I have tried to make [illegible] to the treatment of the material, therefore in the [illegible] of the [illegible] conditions to bring this study to our acceptable [illegible]. It is a small suggestion, by the, but it concerns to be a [illegible] that a [illegible] would not be more attractive than its [illegible].

There is in the world today a great interest in the [illegible] of [illegible], which is found to produce some [illegible]. The [illegible] [illegible] of [illegible] buildings, in addition, it [illegible] and be one [illegible] [illegible] [illegible] for means that may be produced to [illegible], generally [illegible] [illegible] I am [illegible]. The [illegible] of [illegible] [illegible] [illegible]

R. H. Miller

43

Independence Boulevard Christian Church
Kansas City, Missouri
Raphael Harwood Miller, Minister

1933

September 20, 1933

Dr. Robert E. Speer
Board of Foreign Missions
Presbyterian Church
New York City, N. Y.

My dear Dr. Speer:

I have delayed over long acknowledging my debt to you for your book "The Finality of Jesus Christ."

After the publication of "The Laymen's Inquiry" I waited impatiently for some pronouncement from the leaders of our own denominational Missionary Society. I read your appraisal of The Laymen's Report in "The Missionary Review," and was reassured. Then I secured your book.

"The Finality of Jesus Christ" is compelling and sustaining to me because it is not an argument for a prejudice, even a benevolent prejudice, but rather the summing up of your own life study and experience and witness. I have used your book as the source supply for sermons and addresses.

I wish I might make your testimony effective in the convictions and lives of many people.

Sincerely yours,

R. H. Miller

RHM:R

R. H. Miller

NEW YORK STATE EDUCATION DEPARTMENT
VOCATIONAL AND EXTENSION EDUCATION DIVISION
ALBANY

REHABILITATION BUREAU

September 22, 1933.

Dr. Robert E. Speers, Secretary
Board of Foreign Missions
156 Fifth Avenue
New York City

My dear Dr. Speers:-

I finished reading last night your late book, "The Finality of Jesus Christ", and I write to express my great appreciation of what to me is a monumental work. I have been reading it slowly and attentively for some weeks and realize that it is the fruit of your long life of study, observation, travel, and research.

I quite fully agree with you that Christ is the substance, meaning, value and redemptive power which Christianity has to offer to the world. If Christ were only a prophet and to be ranked with founders of other religions, we would have an insufficient motive and reason for foreign missions, and Christianity would become nothing more than an ethnic religion. I hope that your book will have a wide reading not only by ministers but also among laymen of intelligence. I spoke to a number of ministers about it at the Presbytery meeting on Tuesday.

During the past twenty years in different parts of our country it has seemed to me that many of our Presbyterian ministers, as well as those of other communions, have become ineffective in their preaching because of a lack of firm intellectual and moral grip of the great truth which you set forth in this book. Many ministers in their attempt to be brief, bright, and contemporary pay a lip service to Jesus as sort of an adornment to their sermons; but they do not fundamentally interpret him to people in relationship to the permanent and ever recurring needs of our human nature.

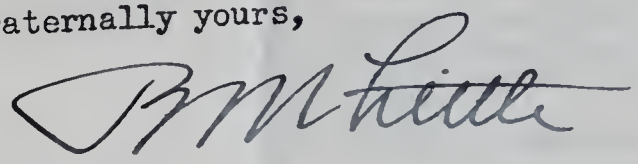
I am moved to write you this letter of commendation also because it will be forty-one years in October since I first met you in Auburn at the meeting of the Missionary Alliance of the Seminaries. I chanced to be on the program of one of the section meetings with you one day, and from that time since I have watched your unfolding career in the service of the Kingdom. It has been my pleasure to hear you a number of times and to read several of

Richmond, Va., or

The veteran Secretary of the Pres-

your books, and I am inclined to think that "The Finality of Jesus Christ" is a suitable climax to these long years of consecrated service.

Cordially and fraternally yours,



L:LB

Brief Book Revie

SNAPSHOTS FROM THE BIBLE

By JOHN R. GUNN

Price, $1.50

Review by Rev. F. C. Brown, D. D., Charleston, W. Va.:

"This book is just what the name implies, a book of one hundred brief, arresting, challenging expositions of passages from the four Gospels. In each study a text is taken, an exposition made, illustrations are used, and it is all concluded with proper applications. To read these in leisure hours is a spiritual tonic. To study them for helpful suggestions one finds them a gold mine of spiritual wisdom. This book should be helpful to all students of Scripture and religious leaders. The messages are inspiring and, at the same time, most practical. The illustrations are good and most applicable. Unlike so many books of its kind, when one starts to read the short expositions he doesn't want to lay the book down. I would most heartily recommend it to ministers as a sane book of suggestive sermon topics that should be helpful and very pleasing. Christians would find this book helpful for their devotions. I think even those who have never accepted Christ, by reading it, would be led to salvation, righteousness, and peace."

THE FINALITY OF JESUS CHRIST

By ROBERT E. SPEER

Price, $3.00

Review by Rev. J. Layton Mauze, D. D., Kansas City, Mo.:

"Anything from the pen of Dr. Speer is well worth reading. *The Finality of Jesus Christ* is his latest, and perhaps his greatest work. It consists of his Stone Lectures, Princeton, 1932-33. The lectures are a notable apologetic for the deity of Christ, the uniqueness of Christianity among the other religions of the world, and the church's mission for world evangelization. To his task the author brings the results of wide reading, profound study, and the rich experience of forty years' service as a 'renowned missionary statesman and administrator.' Dr. Speer wastes no time on things that are trivial and secondary. He concerns himself only with things great and essential. The book should be owned and carefully studied by every minister and all Christian leaders."

STUDIES IN THE MINISTRY OF OUR LORD

By REV. H. F. B. MACKAY

Price, $2.00

Review by Rev. Flournoy Shepperson, D. D., Greensville, S. C.:

"These studies in the first of a series in the 'Ministry of our Lord' carry the reader as far as the Transfiguration. The author of this series certainly has a genius in writing narratives, he causes the characters, especially the disciples and their Lord, to stand out in a very real way. The narrative style makes every scene and every character very familiar and very interesting. The book not only holds your interest but instructs you as to geography, history, interpretation, and theology. The setting of each scene and story is given in such a superb way that you are fascinated and charmed with the author's intimate knowledge of the customs and peoples of the land. All through the book there is the orthodox note concerning the person of our Lord."

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BOOK · REVIEWS

The Finality of Jesus Christ

By Robert E. Speer

The L. P. Stone Lectures at Princeton Theological Seminary and the Gay Lectures of the Southern Baptist Theological Seminary, 1932-1933

A REVIEW BY HOWARD B. GROSE

IT IS positively refreshing in these days of doubt to keep company with a man who believes something and believes it intensely. Dr. Speer is that type of man, and in this magnum opus he has massed the facts and arguments which buttress his life beliefs.

Dr. Speer states his position unmistakably in the opening sentences of the preface as follows:

> It is not enough to say that the central thing in Christianity is Christ. Christ is not only the centre. He is also the beginning and the end. He is all in all. . . . To the thought of the early Church Jesus Christ was the Son of God, the full and final revelation of the Father, the One Lord and Saviour. And He was also the most real life of that early Church, a power of joy and purity and love, the bond of a new fellowship, the head of a new society, the Light of a new day. . . . This book is an attempt to set Him forth afresh as the early Church knew Him and as He has been known and made known by the men who throughout the centuries have carried forward the primitive and authentic tradition. . . . If there were any words that one could use or any mode of approach to this one supreme issue which would more highly exalt Jesus Christ or make more clear and vivid the faith that He is God and the Son of God, not to be classified in any human category, and the One Saviour from sin and the One Answer to all the need of the world, the writer would use those words and pursue that approach. To us, Jesus Christ did not come to found a religion. He came to be the Life and Light and Lord of man. The Christianity which truly represents Him is not a religion. It is not a human search for God or quest for truth. It is the supernatural, self-revelation of God Himself, opening all truth to the faith and obedience of man. . . . All the questions of men are answered in Christ. All the strivings of men are fulfilled in Him. All other lords must give way to the One Lord, because He is the Way and the Truth and the Life. If at any time Christianity is spoken of in these chapters as though it were a religion to be compared with other religions, that has been only concession to common forms of speech. Christianity, in its original and authentic form, is not to be thus classified. It is incommensurable and alone, like Christ, who is the First and the Last of it and of all things, the Only One.

The five lectures which fill the solid volume of 386 pages are simply the enlargement and exposition of this thesis. You may not accept all of the author's views or positions but no reader can mistake his meaning. And those who know Dr. Speer, who have memories of his persuasive voice and delightful personality, will realize with what charm, backed by the power of a consistent character maintained in public life for more than forty years, he impressed his hearers, most of whom were to go out as preachers of the gospel.

The lectures deal at length with the Church's conception of Christ in the first two centuries; the attitude of primitive Christianity toward non-Christian religions; the view of Christ and of non-Christian religions which generated and sustained the expansion of Christianity. They ask, can we hold the primitive view of Christ? and What view, then, shall we take today of non-Christian religions? They cover in detail the relevant and vital issues in the current discussion of foreign missions, treating controversial points frankly and fervently, but with the fairness and courtesy characteristic of a leader who has won and held the affection and esteem of Christian people the world around. The reader will realize the extensive amount of reading, research and study involved in the preparation of these lectures; and he will not fail to appreciate the culture and deep sincerity of the Christian companionship that has been his in the reading. (Revell; $3.)

Re-Thinking Missions Examined, by Robert E. Speer. The veteran Secretary of the Pres-

tion for many years. Their going is keenly felt by us all.

To fill these vacancies the Society followed the policy of promoting members of the staff. Rev. John C. Killian, field representative, is now Secretary of the Colporter Department. Dr. Joseph E. Sagebeer served efficiently as Executive Secretary, *ad interim*, until May 1, when Owen C. Brown, Secretary of Christian Education and Editor-in-Chief of Sunday School Publications, became Executive Secretary. Rev. John W. Elliott was appointed Secretary of Christian Education and Rev. Miles W. Smith, Editor-in-Chief of Sunday School Publications.

Finances. For 18 months the Society had a steadily decreasing volume of business and a decrease in our income from invested funds. Reductions in salaries and other items of expense maintained a balanced budget with all bills paid to date. Business for May, 1933, showed a small increase over May, 1932, which is a real sign of encouragement.

Mission Work. Through the year in out-of-the-way places and among unchurched people, 54 colporter and chapel car missionaries have been at work. More than 121,000 homes have been visited and 4,891 conversions are reported. These workers distributed 35,313 Bibles, Testaments, and books, besides tens of thousands of Christian tracts. They have organized 66 Sunday schools out of which have grown six churches. The Home Mission Society cooperates in this work.

Christian Teaching. Our entire program has to do with Christian teaching in the home and the local church. From the very beginning our colporters in unchurched areas were led to organize groups for Bible study. These grew into Sunday schools and later into churches. This is the history of a vast majority of Baptist churches, not only in the United States but in Mexico, Cuba, and Puerto Rico. In time the Publication Society had Sunday school missionaries supervising this work in practically every state of the Northern Baptist Convention. Today they are known as Directors of Christian Education. State Conventions and City Mission Boards cooperate. To this work 40 directors in the states and sixteen people at headquarters give their entire time, while a great host of volunteers give part time. About 200,000 officers and teachers serve in church schools.

The Christian Education Caravan. During the past year a new phase of work was launched, known as the Christian Education Caravan. Four leaders from headquarters form a team to present Children's Work, Young People's Work, Adult Work, and general organization and leadership. They carry 35 large, artistic posters to present this work and display 124 periodicals and 75 leaflets dealing with the entire program of Christian education. The team works by states, giving one or two weeks to each state, holding conferences in each association or larger area. So far the Caravan has toured Indiana, Wisconsin, Minnesota, Connecticut, Rhode Island, and Long Island. Because of its enthusiastic reception, the plan will be continued in the hope that the Caravan may cover at least three or four states each year.

Leadership Training. During the year 40 summer assemblies were conducted, with 505 teachers and 8,417 students. Many community training schools were held and an increasing number of churches conducted their own training classes. More than 40,000 church school workers were in training classes and 19,413 International standard credits were issued. Church classes and home study students earned 6,911 of these credits.

Week-Day and Vacation Church Schools. The year recorded 2,056 Vacation Church Schools, of which 113 were on Baptist mission fields outside of the United States. In preparation for these schools, 117 training conferences were conducted. More than 200,000 boys and girls were reached and 748 decisions for Christ were reported.

Week-Day Schools are of slower growth and encounter more difficulties. Last year New York and Minnesota had the largest number, but several cities in Ohio reached 100% of the public school enrolment for Week-Day Church Schools.

Parental Cooperation. Home cooperation in Christian education is one of the greatest needs of the present day. Every Christian leader should seek it with persistent and intelligent earnestness. The Department of Sunday School Publications has just issued 24 four-page leaflets entitled "A Message to Parents," which cover all the Keystone Graded Lessons for the Primary and Junior years, from the sixth to the twelfth year. These leaflets issued quarterly at 2 cents apiece give the title of every lesson, the aim of the lesson, and what the parent can do to help through the week. The teacher should take one of these leaflets to each parent at the beginning of each quarter and make it the basis of teacher-parent cooperation.

byterian Foreign Mission Board appraises the widely discussed appraisal by the Laymen's Foreign Missions Inquiry. Reprinted from *The Missionary Review of the World.* (Revell; $.50.)

The Never Failing Light, by James H. Franklin, is a book of special interest to Baptists both because its author is so well known and because it is the major study book of the Missionary Education Movement for the current year. Dr. Franklin has written so much for MISSIONS for many years and from many lands that our readers need no reminder that he is always an interesting writer, with a personal touch that gives a sense of comradeship. This volume gives the mature conclusions he has reached as the outcome of his years of experience as a secretary of our Foreign Mission Board, and his personal association with missionary movements and attendance at world conferences. No man is better qualified to write on the subject he has chosen. In the preface he states as his purpose:

> To a considerable extent this book is based on the author's personal observations in various lands. These experiences have convinced him of the steadily growing power of Christ in the life of the world despite the frequent failure of many organizations and institutions which take his name. The book is based also on a conviction that if we in America would commend Christ more effectively to the peoples of the Orient and Africa we must exhibit more fully in our own life the power of Christ and His cross.

On this basis Dr. Franklin has pictured present conditions not only in foreign lands but in our own, stating strongly his convictions in regard to the necessity of applying the principles of the Sermon on the Mount to the affairs of our time. It is a book that will stimulate thought and awaken desire to find more reality in the religion that centers in Jesus Christ. (Missionary Education Movement; cloth $1.)

Treasure House of the Living Religions, by Robert Ernest Hume, is a collection from the sacred scriptures of the world's eleven living religions on all the important phases of religious thought and life. In the compiling of this monumental work, the author is said to have worked 17 years and to have studied more than 106,000 pages of documents and manuscripts. The arrangement of the material makes it extraordinarily useful. Classified under fifty headings, the preacher or public speaker can instantly find from all of these religions a quotable poem, or prose passage related to each of these fifty topics. Here is a store-house of spiritual wisdom that mankind has discovered and treasured for 3,000 years. It is also a remarkable treatise in comparative religion. The reader can quickly ascertain, for example, what Christianity through its sacred scriptures has to say about duty, peace, love, service, sin, humility, purity, immortality, salvation, forgiveness, and the forty other topics in the total fifty, and by comparison on the same and succeeding pages what the other ten religions say. The book is a mine of information that will enrich the mind and a well of inspiration that will quench the soul at all times and seasons. For a long time this book will be standard. (Scribners; $3.)

CONTRASTS

A new book for January reading. Be sure to read the announcement on the back cover and get your order in promptly.

THE • HELPING • HAND

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

Reaching the Caste People in India

As I ride around among the villages in my traveling coach, which takes an hour and a half to go four miles, I am impressed with the way the caste people, especially the women, are showing more interest than ever before in Christianity. In one hamlet recently several caste people lingered on the outskirts of the crowd, and I was particularly struck by the eager expression on the face of one woman. As we finished prayer she came up and said urgently, "*Amma,* I want you to tell me more about the God you were just talking about, and make it all plain to me."

How earnestly I prayed for divine guidance as I tried simply to tell her the story. When I had finished, rising with a deep sigh she said, "Your God is great and beautiful. I would like to take Him as my God, too, but what can I do? I have a husband who does not feel and think as I do, but I will do one thing. I will never more worship idols, and I will pray only to your God."

In another village, where we were examining candidates for baptism, several Hindu caste people were listening to our questions. A young woman came to me at the end of the service and asked to speak to me. I took her into my tent. "I can read," she said, "and I know a little about Christianity. I have listened to all the questions you have been asking and I want to know more about what it means to be a Christian."

After I had talked to her a while she turned to the other women who had crowded into the tent and said, "It is listening to talks like these that will make us better women, but when we get together we prefer to gossip and talk scandal."

Palepaty Francesamma, the only living member of the first class to enter the Girls' School in Ongole in 1867, 65 years ago. She attended the Old Students' Day exercises in April 1932

I handed her a few tracts and she said earnestly, "When you come again I will tell you what is in them for I shall read them very carefully." Then again she turned to the other women and said with conviction, "Christianity is the only true religion. I believe in it. I will never worship idols again." Many of the women agreed with her, but said, "What can we do? We are only women and our husbands would not let us worship the new way." Do you wonder that we are praying that these earnest seekers may have the courage and the faith to find God?—*Sarah Kelly,* Ongole, South India.

A Garo Girl Pioneer

It was not so many years ago that the people of the Garo Hills were a race of savages with no written language. Now there are 21 mother churches and over 200 branch churches, with the Garos themselves assuming a great deal of responsibility for educating and evangelizing their own people. On their own initiative they opened a high school this year. Of the eleven girls who are finishing our school the majority are therefore hoping to enter high school.

And now this year we have our second Garo girl to enter college. How proud we are of her! She is beginning her Liberal Arts course in Cotton College at Gauhati and living at Satri Bari. Family influence has probably counted, for she is the granddaughter of Tangkau, who was partly educated in the United States and was for many years an evangelist in our hills.—*Fern Rold* and *Charlotte Wright,* Tura, Assam.

Our Newest Doctor in Congo

I have been here only a few months, but how the time has flown! There is so much to do and to learn. Two hours a day are spent on language study and the

BEST BOOKS for WORLD OUTLOOK Readers

Recently the editor of the WORLD OUTLOOK wrote more than a dozen choice friends a request, beginning: "I am preparing a list of best books, from fifty to one hundred, for WORLD OUTLOOK, and I am asking a few men and women who read books and know good books to help me in the selection of that list. I wish you would go down into the rich treasuries of your mind and heart and make me a list of ten books, the best you can think of."

Replies with lists are coming in and will be displayed from time to time on this inside cover page.

The following striking list with equally striking comment was prepared by Dr. Frank Mason North, Emeritus Secretary, Board of Foreign Missions, Methodist Episcopal Church, one time President of the Federal Council of Churches, and not least, author of the great missionary hymn, "Where Cross the Crowded Ways of Life":

LIST OF BOOKS

THE BIBLE (American Revised with recent versions or commentaries)

PLATO: Selections from the Apology, Crito, and Phaedo

SHAKESPEARE in One Volume

THE LIFE OF WILLIAM CAREY, by S. Pearce Carey, George H. Doran Company

WESLEY AND HIS CENTURY, by W. H. Fitchett, Methodist Book Concern

HENRY MARTYN, CONFESSOR OF THE FAITH, by Contance Padwick, George H. Doran Company

THE FINALITY OF JESUS CHRIST, by Robert E. Speer, Fleming H. Revell

THE ENGLISH POETS, Five Volumes, Revell, edited by T. H. Ward, Macmillan

SIR MORTIMER, by Henry Johnston, Harper's

THE CLOISTER AND THE HEARTH, by Charles Reade, Everyman's Library No. 29

Concerning these books Dr. North writes:

There is no need of comment upon the first three books. They inevitably belong. The next three discover to the reader the Evangel at work in the thought, motive, and activities of three remarkable men and show how they applied it in their own characters and the world life of which they were a part. The seventh is a notable, reverent discussion of the Central Person in the whole scheme of the things of the spirit in this world and the other, written by a man who is, in my judgment, unexcelled as a personal spiritual force in this generation, Robert E. Speer. The last three are poetry, fiction, literature, with historical, personal, ethical, and, in many instances, spiritual settings and teachings which justly belong to every individual's scheme of thought, belief, and action.

Drastic changes have been forced upon our missionary program. We are familiar with the symptoms and processes. An old-fashioned trait has been loudly called for in these days—*enduring courage*. This means more than the valor of battle—it is the *undefeated constancy* which greets each new phase of the strain with a cheer and tightens its grip and seeks a new foothold even when exhaustion seems near. Once—it seems generations ago—I read the account of the Siege of Leyden, I think it was! There is victory in *holding on* as truly as there is in *going forth*.

Do any of us suppose that the Master does not know what His followers are going through in these days? Does anyone think that He does not care? Is it in anyone's mind that He forgets or is willing that we should forget that the conquest follows after the Cross?

May God help us all, while we feel the strain, to count on the victory!

ur civilization crashing.

I have seen is *What Books Shall I Read*, which is ur-

THE FINEST CHRISTMAS PRESENT

Send The World Outlook each month of 1934 to your friends and relatives as a Christmas present.

Why waste money on gifts more or less useless and temporary? Send this beautiful inspiring magazine—a remembrance for a whole year. The recipients will rejoice. At the same time your dollars will do double duty.

A CHRISTMAS CARD WILL BE SENT WITH YOUR GREETING

To each person The World Outlook will mail at Christmas a beautiful greeting card saying that this magazine will come each month during 1934 with your compliments.

TO THE SUPERINTENDENT

Push this idea among your people—at once—before they spend their dollars for jimcracks.

Visit every person and explain this proposition. Urge them to send The World Outlook this Christmas. Send in all such names before December 20 to make sure that the persons receive the January number. Remember that the name of the *sender* as well as the name and address of the *recipient* must be sent us.

You can greatly increase your list in a short time by this method. Get help and push the plan at once. Don't delay. Christmas is nearly here.

THE WORLD OUTLOOK

DOCTORS' BUILDING

Nashville, Tennessee

Presbyterian Oct. 33

others who were denied that happiness by their material circumstances or their health." Then there came to him, he says, "the thought that I must not accept this happiness as a matter of course, but must give something in return for it.....I settled with myself .....that I would consider myself justified in living till I was thirty for science and art, in order to devote myself from that time forward to the direct service of humanity." And so he recounts the story of his childhood (born in Upper Alsace in 1875); his schooling in the village school and by his preacher-father; his love of music and the organ; his life in the Gymnasium; his university career at Strassburg where he majored in music, theology, and philosophy; his five post-doctorate years of preaching, teaching, organ playing, and writing; his decision to enter medicine and the seven years training this involved; his choice of the French Congo as the place to put his "direct service to humanity" to practice; his marriage; his difficulties during his first period in the jungle; his life as a prisoner during the war; his second and third periods in Africa, with furloughs at home during which, by lectures and organ recitals, he has raised enough money to enlarge his hospital and render the service which that country so badly needs; and his ability during all this fatiguing and busy life to write book after book and retain the facile use of brain and hand that have made him one of the great organists, philosophers, theologians, and physicians of our time.

L. M. BERTHOLF.

■

CONTEMPORARY RELIGIOUS THINKING. *By Searle and Bowers. Falcon Press.* $2.00.

"When it comes to social injustice the churches have nothing to say or what they do say is pusillanimous."

If you share this feeling read *Contemporary Religious Thinking* and note particularly Edmund B. Chaffee's chapter, "The Duty of the Church in an Industrial Crisis." He assumes with Niebuhr that organized religion is facing a world catastrophe. The present shift from muscles to machines, from a deficit economy to a surplus economy, from the chaos of blind and greedy individualism to the control of a more humane collectivism — this is a tide compared with which the French and Russian revolutions are ripples. Confronted with this tide, religion must tell the engineers and the scientists that our mammoth turbines are but means toward the definite end of security from old age and sickness and the less tangible goals of "individual freedom, probably equality and certainly fellowship." Dr. Chaffee (he is Doctor of Jurisprudence as well as head of Labor Temple) makes out a good case for the church as a force making for the atmosphere of goodwill in which justice can be achieved. Like most of the other writers in this stimulating symposium he is not blind to another task of the church which some liberals like to forget: the task of creating individuals who will be ready to lose their lives in a cause.

If you imagine that what official religion has already articulated in behalf of social reconstruction is adequate, look over Walter R. Bowie's analysis of the church, still condemning personal sins but overlooking the more flagrant social wickedness which may bring our civilization crashing.

George A. Buttrick, who from now on will have to be called on whenever the voice of the church is in question, lays the ghost of the old controversy of individual versus social religion. J. V. Moldenhawer brings home the importance of the religious sanction for social change. Lynn Harold Hough makes an interesting attempt to answer what he calls the "corrosive honesty" of *Moral Man and Immoral Society*—that red-covered Bible of the anti-liberals. Bishop McConnell and Rufus Jones, among others, will also start your neurones crackling. ALLAN A. HUNTER.

■

THE FINALITY OF JESUS CHRIST. *By Robert E. Speer. Revell.* $3.00.

"The measure of a man's interest in foreign missions is the expression of his valuation of Christ." Not alone because of the present controversy over foreign missions but because of the general need among Christians to achieve a more certain understanding of the meaning and value of Jesus, this book—especially the last two of its five chapters—deserves a careful and a wide reading. *Is* Christ "unique, final, absolute and universal"? *Is* he the One Name under Heaven "given among men whereby we must be saved"? Dr. Speer insists that he is. And his book is more than "the best statement of this point of view." Its value lies in the conviction and the earnestness and the ever charitable spirit with which Dr. Speer presents his case and argues for it.

Undoubtedly, for the early Church Jesus was the Christ, the Alpha and Omega, *the* Son of God; and undoubtedly it was that faith which generated and sustained the expansion of Christianity. Dr. Speer, in the opening half of his book, establishes these points, through endless quotations and proofs, beyond any uncertainty. Then he asks, Can we still hold the primitive view? insisting that we can, and must, and that the attitude which we must take toward non-Christian religions today is not to ignore nor seek to preserve nor hope to amalgamate them, but with charity and firmness keep clear the uniqueness of the gospel and go forth to "conquer" the world with its truth and its spirit.

Liberal Christians will not go all the way with much of Dr. Speer's thought; but liberal Christians need to read this book to catch the power of conviction which it breathes. And, it may be, to recover some of its faith.

WILLIAM E. KROLL.

■

WHAT BOOKS SHALL I READ. *By Francis V. W. Drury and W. E. Simnett. Houghton, Mifflin Co.* $2.50.

The life of a college student, or even that of a student in a wide-awake preparatory school, is one of being in a literary Light Brigade, where book lists at the right, left, afore, abeam and overhead, are volleying and thundering. The mortality is high; there is shell shock from reading too much; there is an intellectual bleeding to death from reading without thinking; there is a drowsiness from exhaustion interrupted only by occasional detective stories. To this warfare there has come occasional peace overtures in the form of advices and directions, but by far the best I have seen is *What Books Shall I Read,* which is di-

The Freshman's Own Shelf

THE MEANING OF A LIBERAL EDUCATION. E. D. Martin. ($3.00.)

AM I GETTING AN EDUCATION?—Student Symposium. (Paper, 25c.)

HOW TO STUDY—Suggestions for Students—Arthus W. Kornhauser. (Paper, 25c.)

THE ART OF THINKING. Abbe Dimnet. (Reprint edition $1.00.)

FEAR. John Rathbone Oliver. ($1.00.)

RELIGIOUS PERPLEXITIES. L. P. Jacks. ($1.00.)

IN QUEST OF LIFE'S MEANING. H. P. Van Dusen. (Paper, $1.00.)

BY AN UNKNOWN DISCIPLE. ($1.25.)

AS I SEE RELIGION. Harry Emerson Fosdick. ($2.00.)

LIVING CREATIVELY. Kirby Page. ($1.00.)

THE MEANING OF PRAYER. Harry Emerson Fosdick. ($1.35.)

LARRY—Letters of a Lafayette Sophomore. ($1.25.)

LIFE OF MAXWELL CHAPLIN. (Paper, $1.25.)

MAGNIFICENT OBSESSION. Lloyd C. Douglas. ($2.50.)

DREAMS. Olive Schreiner. (Leather, $2.00.)

rected to the age and interests of college and higher preparatory school people. To have it on the desk at the start of a college year would do a great deal to add conscious direction to the reading for pleasure and profit which we all do. Each book is evaluated; prices and publisher's names are given. The number of titles suggested and the range of material covered is tremendous. It is almost impossible to express the enthusiasm I feel for the book, if used constantly as a reference. The introductory chapters, "How to Use a Library" and "Aids to Reading and Study," as well as the sections on "Religion and Philosophy," "Fine Arts," and "History" are particularly good.

CLARENCE EDWIN TOBIAS, JR.

Friends Central School.

■

THE ADJUSTMENT PROBLEMS OF COLLEGE FRESHMEN. *By E. E. Emme. Cokesbury Press.* $2.00.

Dr. Emme made an intensive study of the adjustment problems being faced by a freshman class in a college of five hundred students. This report of the research includes a large number of statements in the words of students themselves of difficulties which they faced in regard to courses, religion, finances, vocation, personal student relations, and many other areas. One of the most valuable sections of the book is a checklist of adjustment problems which is suggestive for use in any institution. One is struck by the absence of any reference to wider social issues; there is little evidence that the students or the investigator were concerned about fundamental maladjustments in society.

VERDICT OF THE LEAGUE (on the Manchurian Crisis) *Official Documents of the League with an introduction by Manley O. Hudson. World Peace Foundation. Student Edition.* 50 cents.

MANCHOUKUO; CHILD OF CONFLICT. *By K. K. Kawakami. Macmillan.* $2.00.

Nearly two decades ago the World War sought to make the world safe for democracy and to end all wars. Today, staggering beneath the load of armaments, the world is waging the fiercest economic war in history, led by the United States in a move toward "economic nationalism." Fascism with its ruthless dictatorship stalks the world, a threat everywhere.

The Manchurian crisis is no isolated and sudden event. *Verdict of the League* (with introductory remarks by Professor Hudson) contains the official documents covering the League's arduous attempts to solve this difficulty and is an excellent summary of its efforts. The book suffers, however, from the same weaknesses as does the League, which attempted to isolate the Manchurian crisis from the world of events prior and subsequent to the incident. It is difficult to account for Geneva's apparent unawareness (or is it unwillingness) of the connection, at least in part, between the dispute and western imperialism, British Empire policy, Hawley-Smoot Tariff, Japanese Exclusion Law of the United States, and economic nationalism.

Some of these blind spots are pointed out by the author of *Manchoukuo: Child of Conflict* which presents rather well the Japanese case in addition to containing an interesting account of the purpose, philosophy, results, and the personnel of the Manchoukuo Government. Many will disagree with some of Mr. Kawakami's reasons. He makes no pretense of being a final judge, however, and his book is well worth serious consideration.

TETSUO MIYAKAWA.

■

INTERNATIONAL INTELLECTUAL COÖPERATION. *League of Nations Foundation.* 50 cents.

Similar to its remarkable efforts in international health, the League has made considerable progress, against great difficulties, in international intellectual coöperation. This work covers in a remarkably wide scope the fields of education, art, literature, music, broadcasting, and films.

■

CRAFTSMEN ALL. *By Edward Shillito. Friendship Press.* $1.00.

Missionaries, some critics say, are making eastern Christians in western molds. *Craftsmen All* shows how Christ magnifies and liberates the true genius of any people; when seized upon by his spirit they achieve a natural vitality. In different walks of life great personalities have enriched the consciousness of Christians by their utter abandonment to his way of life. Tired or disaffected Christians will profit by the tonic qualities of this little book.

■

THE NEVER FAILING LIGHT. *By James H. Franklin. M. E. M.* Paper, 60 cents.

Under the clerical vocabulary and homiletical chaff the reader may find his reward in the evidences of a liberal and forward-looking concept of the task of modern missions.

East Northfield,
Mass.

October 1, 1933

To the unknown friend who wanted my opinion on the book, "The Finality of Jesus Christ," which he so graciously gave and for which my thanks are to him:

The title is significant, and I have been for a long time convinced that it is true. In a discourse given August 1,1897, I said of Jesus the Christ -- He was resourceful for all the wants of men. His works were the manifestation of a spirit that is measureless in the eternal nurture of God. His deeds, as his few years on earth, were his limitation. His love, his devotion, made him at one with God, and the ministry of centuries in his name hath not exhausted his spirit, nor shall discipleship ever drink its depths dry, nor human need turn away unrelieved by his love. Within himself he was more than words could tell or action show. Without himself his words could not have been uttered nor his deeds done.

In a discourse, April 29,1917, I said of the word 'Christian' --the term is truly international, even cosmic to our thought when we know that, as we derive it from the precepts and practice of the Christ, there is fundamental to it the universal fatherhood of God and the universal brotherhood of man. Nothing may live and persist beyond the universal, for this is all-inclusive--only conditioned to individual intelligence upon the perception and practice of it, for again the individual must be harmonized with the All.

In a little book I published about the same time as the date just above, is this statement-- As Christ taught, Christianity is more than a name under the sun; it is a broadly inclusive spirit and a brotherly life.

I may always stand by those utterances as verifiable.

The book for which an opinion is asked is an able production as presenting the views of the author and those of a class of thinkers. To me, it is dogmatic. "The letter killeth, but the spirit giveth life." It rather comes under the descriptive designation of the first member of that sentence. It is not of vital interest or value for the practical, every-day life of man.

For more than fifty years I have been,progressively, a student of general literature. A careful reading, many years ago, of Matthew Arnold's "Literature and Dogma" and "God and the Bible," a survey of James Freeman Clarke's "Ten Great Religions," and a cursory canvas of the contents of Grace Turnbull's "Tongues of Fire," "representative selections from all the sacred scriptures throughout the ages," enable one to rise above the dogmatism of Dr. Speer's book and see broadly over the fields of man's life.

The pervasive contention of this book is for the deity of Jesus. Yes, Jesus was deified by his followers after his death, as other personages have been similarly deified, but that does not make any of them in verity God, as we properly use the term of Infinity.

No trace of deification appears in the earliest Christian literature.

[illegible] Northfield,
[illegible]

[illegible] the unknown friend who revised my opinion on the book, "The Reality of Jesus Christ," which he so graciously gave and for which my thanks are to him.

The title is significant, and I have been for a long time convinced that it is true. In a discourse given August 1, 1947, I said of Jesus the Christ — he was recognized for all the works of man. His works were the manifestation of a spirit that is manifested in the eternal nature of God. His deeds, as his words on earth, were his limitations. His love, his devotion, made him at one with God, and the mystery of evolution in his mind not otherwise his spirit, or small discipleship ever during his depths day, our human need turns away — inspired by his love. Within himself he was more than mortal could fall or action [illegible]. Without himself his words could not have been uttered nor his deeds done.

In a discourse, April 24, 1947, I said of the word 'Christian'—the term a truly international, even cosmic to our thought when we know that, as we derive it from the presence and practice of the Christ, there is transmitted to it the [illegible] fatherhood of God and the universal brotherhood of man. Nothing may [illegible] and permitted upon this universal, for this is in all-inclusive—only conditioned [illegible] individual intelligence upon the perception and practice of it, for upon the [illegible] may be bestowed with the All.

In a little book I published about two years ago on the date just above, [illegible] this statement— An Great Bough, Christianity is more than a name under the [illegible]; it is a broadly inclusive spirit and a [illegible] life.

I say [illegible] stand by these utterances as verities.

The book for which an opinion is asked is an able production by [illegible] views of the author and those of a class of thinkers. In so, it is [illegible]. The letter killeth, but the spirit giveth life." It rather comes under the [illegible] designations of the first member of that category. It is but of vital interest [illegible] for the practical, every-day life of man.

For more than fifty years I have been, [illegible], a student of [illegible] literature. A careful reading, many years ago, of Matthew Arnold's "Literature and Dogma" and "God and the Bible," a survey of James Freeman Clarke's "Ten Great Religions," and a cursory course of the contents of Geo. Fairchild's "Sources of [illegible]," "Representative selections from all the sacred scriptures throughout the ages," [illegible] and to rise above the dogmatism of Mr. Ewart's book and see broadly over the fields of man's life.

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Certainly, if language means anything, St. Paul did not think of Jesus as God. In Ephesians IV we read-- "One Lord (meaning Jesus), one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." The two are referred to as distinct in personality. There are other passages much like it; this, for instance, which is more decisive, 1 Corinthians VIII, "But to us there is but one God the Father, of whom are all things," etc. This again in Ephesians. "I bow my knee unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Jesus is not included in the Godhead, but in His family. And Jesus gave his disciples a formula of prayer, beginning "Our Father." He shared with them in a reverence for God as Father.

The God that Paul declared on Mars' hill, who "hath made of one blood all nations of men," in whom "we live, and move, and have our being," was not the person who came to earth a babe, grew as a child in stature and in wisdom, and in the temple at twelve years of age said that he "must be about his Father's business," and finally was crucified between thieves; else he was not outwardly true to his real self, and, in the tragedy of the cross, was futilly assuming and more than apparently failing as God. But in that loyalty to a cause when he cried out "My God, my God, why hast thou forsaken me?" -- in a loyalty and a trueness when God was seemingly untrue to him, we have an exemplification of a spirit of supremacy in a human life which cannot be transcended.

The universalism of Paul is manifest in many passages, notably 1 Corinthians XV, 24-28, Ephesians I, 9, 10, 1 Timothy II, 1-4, in all of which it is described as wrought by agencies which continue active or persist until the work is fully accomplished, which utterly forbids any doctrine set forth by him in which Jesus is named as paying the penalty due man's sins, or thus making an atonement for sin, for which confession of him as having done so one is saved, and for lack of confession one is to be damned. This kind of an atonement and redemption is the other main contention of Dr. Speer's book. If Paul set forth any such doctrine, he was wretchedly inconsistent with the stated process of his universalism. It is certain to some scholars that he did not so teach; it is merely read into his words that do not of themselves contain it.

Repeatedly, Dr. Speer reminds the reader that epistles of Paul were written before the Gospels, and says that these latter should not have been written if Paul's letters had not been. He seems to think the Gospel writers borrowed from Paul. These is little significance, if any, in this. There were current traditions, or hear-say, among the Christians years before the general writings which have come down to us, and scholars know that there were memoranda from which much came or was amplified later.

Paul made mistakes about some things, the disciples, or those who reported the sayings of Jesus, sometimes misunderstood him. Not one of them was infallible. Matthew Arnold truly asserts that Jesus was above the heads of his reporters, and cautions that we must be very careful with the written reports to get back to the real Jesus through them. In Paul's first letter, that to the Thessalonians, he speaks of Jesus as coming again, that some will have died and some, of whom he speaks in the first person, shall be alive-- "we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. . . . Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air."

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The God that Paul declared as Lord of all, was "the God of the blood of all [illegible]ions of men," in whom "we live, and move, and have our being," and the person [illegible] came to world a babe, grew up a child in Nazareth and in stature, and in the people [illegible] twelve years of age said that he "must be about his Father's business," was finally [illegible]crucified between malefactors, also he was not overcomed, true to his real self, and [illegible] reconciled between malefactors, the finally executed and both then apparently defying as [illegible] the tragedy of the cross, the finally executed and both then apparently defying as [illegible]. But in that loyalty to a cause that he felt was God, he, by God, was then [illegible]ation and — in a loyalty was a tomorrow also for a cause like unto which cannot be [illegible] an exemplification of a moral or necessary in a cause like unto which cannot be [illegible]mended.

The universality of Paul is evidenced in many passages, notably I Corinthians [illegible], 24-29, Ephesians I, 9, 10, I Timothy III, 1-4, in all of which it is described [illegible] prepared by agencies which contains matters of imperial world the work is fully [illegible]complished, which actually involves the observance of prophecy in this in which Jesus is [illegible] be saying the reality the world's alone, or that which is economics for all, for [illegible] of co-operation of this as having been so the is already, and for lack of co-ordination [illegible] is to be desired. This kind of co-ordination and co-operation is the other main [illegible]tation of Dr. Speer's work. It fixed not from any such foundation, he was wrestling [illegible] homesteads with the ethical process of his autobiography. It is overlain to some [illegible] believe that he did not so teach; it is merely good form when does not of [illegible] negative contain it.

Repeatedly, Dr. Speer reveals the sender that opinions of Paul were written [illegible] the disciples, and says that Luke should not have been written if Paul's [illegible] had not been. He seems to think the Pastoral epistles originate from Paul. [illegible] in little significance, if any, in doubt. There were certain doctrinal conditions, or [illegible]—any, among the Christians prior before the general writings which have come down [illegible], and evidently have that there were numerous from which such or was [illegible] Luke.

Paul made mistakes about some things, the disciples, or those who reported the [illegible] of Jesus, sometimes misunderstood him. But one of them was infallible. [illegible] Jesus Christ truly asserts that Jesus was above the hands of his reporters, and con- [illegible] Jesus truly asserts that Jesus was above the hands of his reporters, and con- [illegible] that we must be very careful with the written records to get back to the real [illegible] Jesus through them. In Paul's first letter, that to the Thessalonians, he speaks [illegible] of those as coming again, that some still have died and some, of course he speaks in the [illegible] personal pronoun, shall be alive— "We which are alive and remain unto the coming of the [illegible] and shall not prevent them which are asleep. . . . Then we which are alive and remain [illegible] shall be caught up together with them in the clouds, to meet the Lord in the air."

But it did not happen! Paul with other Christians of the time was disappointed fallibly in the expectation.

There were at least two of the Synoptic writers that did not authorize any such expectation (Matthew XXIV, 15, 16, Luke XXI, 20, 21); nor did John's Gospel, reporting Jesus, authorize it, but to the contrary (John XVII). The Christians were to flee from Jerusalem or Judea to the mountains when they saw certain signs. The material world was not going to end, and the Christians, according to John too, were not to be caught up in the air, but were to remain in the world, or with their feet on the earth, for the good they could do.

It is very significant that Jesus should associate with the downfall of Jerusalem which he predicted--the city of the Jews that had opposed him-- the coming of his kingdom in power and glory beyond it, which the years in their far reach forward might witness. The triumphant beginning should be during that generation, and the parable of the judgment (Matthew XXV) describes with Oriental imagery the process to a careful reading. The Christians in that parable do not stand in the judgment--"These, my brethren," are the ones in reference to whom, or to whose life and work, the judgment is taking place. Those on the right hand and those on the left are equally ignorant of the Master. All nations are coming progressively under the sway of Christian truth and judgment after its standards. And many persons, without a knowledge of the Christ, will be doing, and are doing, in the Christian eon or age what he approves, and may be assured of the true quality of the eonial life.

Something of the Gospels will be properly understood considering the event of the expected triumphant beginning, but has been otherwise misunderstood. The Christ must have his own in spirit to do his work, and the unqualified are not acceptable for it, yet those who are representative have a mission to the unqualified. The rejection is not of a final state, but preparatory to a work which is destined to be inclusive of need to the uttermost.

Dr. Speer refers to Clement of Alexandria and Origen, and quotes Clement, but nothing appears in such that Christ paid the penalty for man's sin and that redemption is offered through this.

There are two big sets of books with titles, "Ante-Nicene Fathers" and "Post-Nicene Fathers." They are different in character or in what they teach. The major portion of the Ante-Nicene, or Greek, fathers believed in and taught of the immanent God, and held a theology in which Jesus and man,God's judgment and work, appear with beautiful consistency and in harmony with the New Testament. The Post-Nicene, or Latin, fathers had a difference theology arranged about God as altogether transcendent; man without God is depraved, he could not satisfy the demands of the law of righteousness, Jesus was needed to obey the law for him, and to pay the penalty of its violation, etc.,etc. Quite consistent in itself as a system, but on a wrong premise as to God, the center of any theological system. And this is read into some of Paul's words in the Christian philosophy which he formulated with an immanent God, while it is not really there. His universalism, in his manner of stating its process, forbids it, as I have said. And it may be asserted without any fear of contradiction that in the Synoptic Gospels not <u>one feature</u> of the Latin theology can be discovered.

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ly in the expectations.

There were at least ten or six thousand writers that did not submit any
manuscripts (Section XVII, 13, 15, Line XII, 20, 21); nor did John's Gospel.
ding Jesus, minister 1:, but to the country (John XVII). The Christians were
ne live Jerusalem or Judea to the neighbors when they met at Joan Jay, are
Jerusalem was not going to call, and the Christians, according to John Jay, are
o be taught up in the city, but were to preach in the world, or with their lack
a month, for the good they could do.

It is very significant that there seems [illegible] identical with the contents of
which could be predicted--the city of God [illegible] that appeared dim--the coming
of kingdom in power and glory, [illegible] are [illegible] in [illegible] to be fulfilled
and right [illegible]. The [illegible] [illegible] to [illegible] [illegible]
the parable of the judgment (Matthew XXV). [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] a [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]--[illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible], the judgment is taking place. [illegible] [illegible] [illegible] [illegible]
[illegible] quality [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] of [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] knowledge of the Godhead, will be [illegible], and [illegible] [illegible] [illegible]
[illegible] also be [illegible], and may be [illegible] [illegible] [illegible] [illegible] [illegible]

Revelations of the Gospels will be [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

Clement of Alexandria, and Origen, and others of the Greek fathers held and taught a universalism at one with Paul.

And now let me say that making Jesus exceptional in kind from all others invalidates his efficacy as a life on earth. It has little or no moral meaning or influence. It may fit a scheme to get people safely out of the world, but gives them nothing virtually to lay hold upon for righteous living in the world. If men were not natively capable of such living, and do live much regardless of, or in spite of, an erroneous belief, it would be disastrous indeed.

The name should stand for the life. If it does not, it means next to nothing. Jesus lived for others. He sought not for himself a place of happiness. He came not to do his will apart from the will of God, who blesses in the infinite sufficiency of Godhood. He was among men "as one that served," and he enforced his exemplary character. "Follow me" charged discipleship with works like unto his. When he saw persons disabled and they asked in faith to be helped, he, as reputed, restored them to normal selfhood that they might be thence, not helpless, but helpful. He put forces to work in humanity which should be perfective of humanity in realization of the brotherhood of life. The Post-Nicene theory of atonement is a contradiction of the mission of the Master, who was himself heroic and called for heroism in men. He presumed upon the natural, rightful liking in men for heroism, and, in that supremacy of spirit manifest on the cross, would "draw all men" unto him, quickening them in the sense of the heroic, consummating in them the will to serve.

Jesus is thus the supremely representative life of men in neighborliness or association, in community, state, or nation, or world. All the world, every day and every year, individually and collectively, should live in his spirit which was, and is, entire in the principle of good related to man's life and welfare. This gives it influence, in this it has power of impartation, and this besides gives it inclusiveness of the good wherever found. The early disciples had forbidden one in other name or company casting out devils. Jesus did not sanction their exclusiveness but said "He that is not against us is on our part."

So I reaffirm the truth of the title of the book by saying the finality of Jesus the Christ is in his universality. None may go beyond that. Many may come within it and have merit of their own, and our appreciation of them and of their words and works may be edifying to us without dishonoring another.

(Signed) Charles C.Conner

Channel of Electricity, and Optics, and Energy of the Inner Sphere Dell and [illegible] a universalism at one with Earl.

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In 1 practice we main of the [illegible] of the [illegible] by giving the finality of Jesus [illegible] Christ in his universality. Then say in Jesus Christ. Many may come within [illegible] and have years of their own, and our [illegible] of time and of truly years and [illegible] may be activity to a [illegible] discovering another.

(signed) Charles Gardner

East Northfield,
Mass.

October 1, 1933

To the unknown friend who wanted my opinion on the book, "The Finality of Jesus Christ," which he so graciously gave and for which my thanks are to him:

The title is significant, and I have been for a long time convinced that it is true. In a discourse given August 1,1897, I said of Jesus the Christ -- He was resourceful for all the wants of men. His works were the manifestation of a spirit that is measureless in the eternal nurture of God. His deeds, as his few years on earth, were his limitation. His love, his devotion, made him at one with God, and the ministry of centuries in his name hath not exhausted his spirit, nor shall discipleship ever drink its depths dry, nor human need turn away unrelieved by his love. Within himself he was more than words could tell or action show. Without himself his words could not have been uttered nor his deeds done.

In a discourse, April 29,1917, I said of the word 'Christian' --the term is truly international, even cosmic to our thought when we know that, as we derive it from the precepts and practice of the Christ, there is fundamental to it the universal fatherhood of God and the universal brotherhood of man. Nothing may live and persist beyond the universal, for this is all-inclusive--only conditioned to individual intelligence upon the perception and practice of it, for again the individual must be harmonized with the All.

In a little book I published about the same time as the date just above, is this statement-- As Christ taught, Christianity is more than a name under the sun; it is a broadly inclusive spirit and a brotherly life.

I may always stand by those utterances as verifiable.

The book for which an opinion is asked is an able production as presenting the views of the author and those of a class of thinkers. To me, it is dogmatic. "The letter killeth, but the spirit giveth life." It rather comes under the descriptive designation of the first member of that sentence. It is not of vital interest or value for the practical, every-day life of man.

For more than fifty years I have been,progressively, a student of general literature. A careful reading, many years ago, of Matthew Arnold's "Literature and Dogma" and "God and the Bible," a survey of James Freeman Clarke's "Ten Great Religions," and a cursory canvas of the contents of Grace Turnbull's "Tongues of Fire," "representative selections from all the sacred scriptures throughout the ages," enable one to rise above the dogmatism of Dr. Speer's book and see broadly over the fields of man's life.

The pervasive contention of this book is for the deity of Jesus. Yes, Jesus was deified by his followers after his death, as other personages have been similarly deified, but that does not make any of them in verity God, as we properly use the term of Infinity.

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[illegible]ere.

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The title is simplicity, and I have [illegible] for a long time convinced [illegible] it is true. In a discourse given [illegible] Boston, I had of James the Christ -- [illegible] was resurrected from all the realm [illegible]. The [illegible] the manifestation [illegible] a spirit that is assembled in the [illegible] of God. His death, as his [illegible] years on earth, were his [illegible]. His love, his [illegible], made him at one [illegible] God, and his ministry of [illegible] in [illegible] not subverted his spirit; [illegible] shall distinguish [illegible] in the [illegible]. In [illegible] man may [illegible] [illegible] lived by his love. [illegible] [illegible] or action [illegible]. Without [illegible] words [illegible] [illegible] his deeds count.

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The God that Paul declared on Mars hill, was "God made of one blood all [illegible] nations of men," in whom "we live, and move, and have our being," was not the person [illegible] came to earth a babe, grew to a child in stature and in wisdom, and in the temple [illegible] twelve years of age said that he must be about his Father's business," and finally [illegible] crucified between thieves; also he was [illegible] from apparently finding as the tragedy of the cross, was finally assuming [illegible] to his real self, and [illegible] "Yet in that loyalty to a cause, for he relied on the God, my God, my [illegible] [illegible] me?" — in a loyalty and a trusting [illegible] unknowing unless to him, [illegible] an exemplification of a spirit of supremacy to a human life which cannot be [illegible] [illegible]ended.

The universalism of Paul is [illegible] in many instances, notably I Corinthians [illegible]-28; Ephesians I, 9, 10; I Timothy II, 1-4, in all of which it is demonstrated [illegible] brought by apostles which [illegible] to carry out the work in Christ [illegible] established, which utterly [illegible] the doctrine was taught by Christ in which Jesus is [illegible] as paying the penalty for man's sins, or that dying on atonement for sin, for [illegible] confession of him on having done so, or to be saved, and for lack of confession [illegible] to be damned. This kind of an [illegible] and [illegible] is the other side [illegible] of Dr. Doerr's book. If Paul had done any such doctrine, he was contradicting [illegible] inconsistent with the stated purpose of his ministry. It is certain to note [illegible] that he did not so teach; it is merely read into his words that to such of [illegible] [illegible] contain it.

Moreover, Dr. Doerr credits the reader that portion of Paul were written [illegible] the Gospel, and says that those letters should not have been written if Paul's [illegible] had not been. He seems to think the Gospel ministry commenced from Paul. [illegible] is little significance, if any, in that. There were current conditions, or [illegible]-say, among the Christians years before the general writings which have come down [illegible], and solutions have been there very [illegible] from which such come of the [illegible] later.

Paul made mistakes about some things, the disciples, or those who represented the [illegible] of Jesus, sometimes misunderstood him. On account thereof, there was infidelity. [illegible] Herald truly asserts that Jesus has many his people of his presence, and con- [illegible] that we must be very careful with the [illegible] to the Thessalonians, he speaks [illegible] through them. In Paul's first letter, sent to the Thessalonians, he speaks [illegible] Jesus, as coming again, then some will have died and speaks of such as speaks in the [illegible] person, shall be alive-- "We which are alive and remain unto the coming of the [illegible] shall not prevent them which are asleep. . . . Then we which are alive and remain [illegible] shall be caught up together with them in the clouds, to meet the Lord in the air."

But it did not happen! Paul with other Christians of the time was disappointed fallibly in the expectation.

There were at least two of the Synoptic writers that did not authorize any such expectation (Matthew XXIV, 15, 16, Luke XXI, 20, 21); nor did John's Gospel, reporting Jesus, authorize it, but to the contrary (John XVII). The Christians were to flee from Jerusalem or Judea to the mountains when they saw certain signs. The material world was not going to end, and the Christians, according to John too, were not to be caught up in the air, but were to remain in the world, or with their feet on the earth, for the good they could do.

It is very significant that Jesus should associate with the downfall of Jerusalem which he predicted--the city of the Jews that had opposed him-- the coming of his kingdom in power and glory beyond it, which the years in their far reach forward might witness. The triumphant beginning should be during that generation, and the parable of the judgment (Matthew XXV) describes with Oriental imagery the process to a careful reading. The Christians in that parable do not stand in the judgment--"These, my brethren," are the ones in reference to whom, or to whose life and work, the judgment is taking place. Those on the right hand and those on the left are equally ignorant of the Master. All nations are coming progressively under the sway of Christian truth and judgment after its standards. And many persons, without a knowledge of the Christ, will be doing, and are doing, in the Christian eon or age what he approves, and may be assured of the true quality of the eonial life.

Something of the Gospels will be properly understood considering the event of th expected triumphant beginning, but has been otherwise misunderstood. The Christ must have his own in spirit to do his work, and the unqualified are not acceptable for it, yet those who are representative have a mission to the unqualified. The rejection is not of a final state, but preparatory to a work which is destined to be inclusive of need to the uttermost.

Dr. Speer refers to Clement of Alexandria and Origen, and quotes Clement, but nothing appears in such that Christ paid the penalty for man's sin and that redemption is offered through this.

There are two big sets of books with titles, "Ante-Nicene Fathers" and "Post-Nicene Fathers." They are different in character or in what they teach. The major portion of the Ante-Nicene, or Greek, fathers believed in and taught of the immanent God, and held a theology in which Jesus and man,God's judgment and work, appear with beautiful consistency and in harmony with the New Testament. The Post-Nicene, or Latin, fathers had a difference theology arranged about God as altogether transcendent; man without God is depraved, he could not satisfy the demands of the law of righteousness, Jesus was needed to obey the law for him, and to pay the penalty of its violation, etc.,etc. Quite consistent in itself as a system, but on a wrong premise as to God, the center of any theological system. And this is read into some of Paul's words in the Christian philosophy which he formulated with an immanent God, while it is not really there. His universalism, in his manner of stating its process forbids it, as I have said. And it may be asserted without any fear of contradiction that in the Synoptic Gospels not <u>one feature</u> of the Latin theology can be discovered.

it did not happen. Full with other Christians of the Time was disappointed
ally in the expectation.

There were at least two of the Gregorian writers that did not endorse any
[illegible] (Matthew XXIV, 14; Luke XXI, 10; Mark XIII, 10; Luke [illegible]).
[illegible] Jesus, authoritatively [illegible] the Gospels [illegible] the Christians were
[illegible] from Jerusalem or [illegible] to [illegible] [illegible] the Gentile nations. The
[illegible] world [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] to be caught up in the air, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

It is very significant that [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] which be [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]

Clement of Alexandria, and Origen, and others of the Greek fathers held and taught a universalism at one with Paul.

And now let me say that making Jesus exceptional in kind from all others invalidates his efficacy as a life on earth. It has little or no moral meaning or influence. It may fit a scheme to get people safely out of the world, but gives them nothing virtually to lay hold upon for righteous living in the world. If men were not natively capable of such living, and do live much regardless of, or in spite of, an erroneous belief, it would be disastrous indeed.

The name should stand for the life. If it does not, it means next to nothing. Jesus lived for others. He sought not for himself a place of happiness. He came not to do his will apart from the will of God, who blesses in the infinite sufficiency of Godhood. He was among men "as one that served," and he enforced his exemplary character. "Follow me" charged discipleship with works like unto his. When he saw persons disabled and they asked in faith to be helped, he, as reputed, restored them to normal selfhood that they might be thence, not helpless, but helpful. He put forces to work in humanity which should be perfective of humanity in realization of the brotherhood of life. The Post-Nicene theory of atonement is a contradiction of the mission of the Master, who was himself heroic and called for heroism in men. He presumed upon the natural, rightful liking in men for heroism, and, in that supremacy of spirit manifest on the cross, would "draw all men" unto him, quickening them in the sense of the heroic, consummating in them the will to serve.

Jesus is thus the supremely representative life of men in neighborliness or association, in community, state, or nation, or world. All the world, every day and every year, individually and collectively, should live in his spirit which was, and is, entire in the principle of good related to man's life and welfare. This gives it influence, in this it has power of impartation, and this besides gives it inclusiveness of the good wherever found. The early disciples had forbidden one in other name or company casting out devils. Jesus did not sanction their exclusiveness but said "He that is not against us is on our part."

So I reaffirm the truth of the title of the book by saying the finality of Jesus the Christ is in his universality. None may go beyond that. Many may come within it and have merit of their own, and our appreciation of them and of their words and works may be edifying to us without dishonoring another.

(Signed) Charles C.Conner

God is that One who has overcome his own monotony. Somewhere in him, personality faced monotony and won! Somewhere in him human personality finds its chance to do the same. What threatened supreme defeat turns out to be man's consummate conquest!

* * *

"THE FINALITY OF JESUS CHRIST"

Charles C. Conner

The above title is that of a book by Robert E. Speer, being the L. P. Stone lectures, 1932-33, Princeton Theological Seminary, and the Gay lectures, Southern Baptist Theological Seminary. The book was passed to me from an unnamed friend by the manager of the local bookstore (East Northfield, Mass.) with a request for my opinion of it. This is what was said to him:

The title is significant, and I have been for a long time convinced that it is true. In a discourse given August 1, 1897, I said of Jesus the Christ: He was resourceful for all the wants of men. His works were the manifestation of a spirit that is measureless in the eternal nurture of God. His deeds, as his few years on earth, were his limitation. His love, his devotion, made him at one with God, and the ministry of centuries in his name hath not exhausted his spirit, nor shall discipleship ever drink its depths dry, nor human need turn away unrelieved by his love.

In a discourse April 29, 1917, I said of the word Christian: The term is truly international, even cosmic in our thought when we know that, as we derive it from the precepts and practice of the Christ, there is fundamental to it the universal fatherhood of God and the universal brotherhood of man. Nothing may live and persist beyond the universal, for this is all-inclusive—only conditioned to individual intelligence upon the perception and practice of it, for again the individual must be harmonized with the All.

In a little book I published about the same time as the date above, is this statement: As Christ taught, Christianity is more than a name under the sun; it is a broadly inclusive spirit and a brotherly life.

I may always stand by those utterances as verifiable.

The book for which an opinion is asked is an able production as presenting the views of the author and those of a class of thinkers. To me, it is dogmatic. "The letter killeth, but the spirit giveth life." It rather comes under the descriptive designation of the first member of that sentence. It is not of vital interest or value for the practical, every-day life of man.

For more than fifty years I have been, progressively, a student of general literature. A careful reading, many years ago, of Arnold's "Literature and Dogma" and "God and the Bible," a survey of James Freeman Clarke's "Ten Great Religions," and a cursory canvass of the contents of Grace Turnbull's "Tongues of Fire," "representative selections from all the sacred scriptures throughout the age," enable one to rise above the dogmatism of Dr. Speer's book and see broadly over the fields of man's life.

The pervasive contention of this book is for the deity of Jesus. Yes, Jesus was deified by his followers after his death, as other personages have been similarly deified, but that does not make any of them in verity God, as we properly use the term of Infinity.

No trace of deification appears in the earliest Christian literature. Certainly, if language means anything, St. Paul did not think of Jesus as God. He wrote to the Ephesians of unity—"One Lord (meaning Jesus), one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." The two, Jesus and God, are referred to as distinct in personality. In his first letter to the Corinthians he said very decisively that "to us there is *but one God the Father*, of whom are all things," etc. Also to the Ephesians, "I bow my knee unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Jesus is not included in the Godhead, but in His family. And Jesus gave his disciples a formula of prayer, beginning "Our Father." He shared with them in a reverence for God as Father.

The God that Paul declared on Mars' hill, who "hath made of one blood all nations of men," in whom "we live, and move, and have our being," was not the person that came to earth a babe, grew as a child in stature and in wisdom, and in the temple at twelve years of age said that he must be about his "Father's business," and finally was crucified between thieves; else he was not outwardly true to his real self, and, in the tragedy of the cross, it looks like futile assumption and failure. But in his loyalty to a cause when he cried out, "My God, my God, why hast thou forsaken me?"—in a loyalty and a trueness when God was seemingly untrue to him, together with his nonresponsiveness to hate or evil, being reviled, reviling not again, but saying, "Father, forgive them, for they know not what they do," there is an exemplification of a spirit of supremacy in a human life which cannot be transcended.

The universalism of Paul is manifest in several passages, notably 1 Corinthians 15 : 24-28, Ephesians 1 : 9, 10, 1 Timothy 2 : 1-4, in all of which it is described as wrought by agencies which continue active, or persist, until the work is fully accomplished, which utterly forbids any doctrine set forth by him in which Jesus is named as paying the penalty due man's sin, or thus making an atonement for sin, for which confession of him as having done so one is saved, and for lack of confession one is to be damned. This kind of an atonement and redemption is the other main contention of Dr. Speer's book. If Paul set forth any such doctrine, he was wretchedly inconsistent with the stated process of his universalism. It is certain to some scholars that he did not so teach; it is merely read into his words that do not of themselves contain it.

Repeatedly, Dr. Speer reminds the reader that epistles of Paul were written before the Gospels, and says that these latter would not have been written if Paul's letters had not been. He seems to think the Gospel writers borrowed from Paul. There is little significance, if any, in this. There were current traditions, or hearsay, among the Christians years before the general writings which have come down to us, and scholars know that there were memoranda from which much came or was amplified later.

Paul made mistakes about some things; the disciples, or those who reported the sayings of Jesus, sometimes misunderstood him. Not one of them was infallible. Matthew Arnold truly asserts that Jesus was above the heads of his reporters, and cautions that we must be very careful with the written reports to get back to the real Jesus through them. In Paul's first letter, that to the Thessalonians, he speaks of Jesus as coming again, that some will have died and some, of whom he speaks in the first person, shall be alive—"we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. . . . Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." But it did not happen! Paul with other Christians of the time was disappointed fallibly in the expectation.

There were at least two of the Synoptic writers that did not authorize any such expectation (Matthew 24 : 15, 16, Luke 21 : 20, 21); nor did John's Gospel, reporting Jesus, authorize it, but to the contrary (John 17). The Christians were to flee from Jerusalem or Judea to the mountains when they saw certain signs. The material world was not going to end, and the Christians, according to John too, were not to be caught up in the air, but were to remain in the world, or with their feet on the earth, for the good they could do.

It is very significant that Jesus should associate with the downfall of Jerusalem which he predicted—the city of the Jews that had opposed him—the coming of his kingdom in power and glory beyond it, which the years in their far reach forward might witness. The triumphant beginning should be during that generation, and the parable of the judgment (Matthew 25) describes with Oriental imagery the process to a careful reading. The Christians in that parable do not stand in the judgment—"these, my brethren," are the ones in reference to whom, or to whose life and work, the judgment is taking place. Those on the right hand and those on the left are eqully ignorant of the Master. All nations are coming progressively under the sway of Christian truth and judgment after its standards. And many persons,

without a knowledge of the Christ, will be doing, and are doing, in the Christian eon or age what he approves, and may be assured of the true quality of the eonial life.

Something of the Gospels will be properly understood considering the event of the expected triumphant beginning, but has been otherwise misunderstood. The Christ must have his own in spirit to do his work, and the unqualified are not acceptable for it, yet those who are representative have a mission to the unqualified. The rejection is not of a final state, but preparatory to a work which is destined to be inclusive of need to the uttermost.

Dr. Speer refers to Clement of Alexandria and Origen, and quotes Clement, but nothing appears in such that Christ paid the penalty for man's sin and that redemption is offered through this.

There are two big sets of books with titles, "Ante-Nicene Fathers" and "Post-Nicene Fathers." They are different in character or in what they teach. The major portion of the Ante-Nicene, or Greek, fathers believed in and taught of the immanent God, and held a theology in which Jesus and man, God's judgment and work, appear with beautiful consistency and in harmony with the New Testament. The Post-Nicene, or Latin, fathers had a different theology arranged about God as altogether transcendent: man without God is depraved, he could not satisfy the demands of the law of righteousness, Jesus was needed to obey the law for him, and to pay the penalty of its violation, etc. Quite consistent in itself as a system, but on a wrong premise as to God, the center of any theological system. And this is read into some of Paul's words in the Christian philosophy which he formulated with an immanent God, while it is not really there. His universalism, in his manner of stating its process, forbids it, as I have said. And it may be asserted without any fear of contradiction that in the Synoptic Gospels not *one feature* of the Latin theology can be discovered.

Clement of Alexandria, and Origen, and others of the Greek fathers held and taught a universalism at one with Paul.

And now let me say that making Jesus exceptional in kind from all others invalidates his efficacy as a life on earth. It has little or no moral meaning or influence. It may fit a scheme to get people safely out of the world, but gives them nothing virtually to lay hold upon for rightous living in the world. If men were not natively capable of such living, and do live much regardless of, or in spite of, an erroneous belief, it would be disastrous indeed.

The name should stand for the life. If it does not, it means next to nothing. Jesus lived for others. He sought not for himself a place of happiness. He came not to do his will apart from the will of God, who blesses in the infinite sufficiency of Godhood. He was among men "as one that served," and he enforced his exemplary character. "Follow me" charged discipleship with works like unto his. When he saw persons disabled and they asked in faith to be helped, he, as reputed, restored them to normal selfhood that they might be thence, not helpless, but helpful. He put forces to work in humanity which should be perfective of humanity in realization of the brotherhood of life. The Post-Nicene theory of atonement is a contradiction of the mission of the Master, who was himself heroic and called for heroism in men. He presumed upon the natural, rightful liking in men for heroism, and, in that supremacy of spirit manifest on the cross, would "draw all men" unto him, quickening them in the sense of the heroic, consummating in them the will to serve.

Jesus is thus the supremely representative life of men in neighborliness or association, in community, state, or nation, or world. All the world, every day and every year, individually and collectively, should live in his spirit, which was, and is, entire in the principle of good related to man's life and welfare. This gives it influence, in this it has power of impartation, and this besides gives it inclusiveness of the good wherever found. The early disciples had forbidden one in other name or company casting out devils. Jesus did not sanction their exclusiveness but said, "He that is not against us is on our part."

So I reaffirm the truth of the title of the book by saying the finality of Jesus the Christ is in his universality. None may go beyond that. Many may come within it and have merit of their own, and our appreciation of them and of their words and works may be edifying to us without dishonoring another.

* * *

REPORT OF THE COMMISSION ON FOREIGN AFFAIRS AND WORLD PEACE*

This Commission has little to report of special activities. Having no meetings and only a small appropriation it cannot function very constructively.

However, it did arrange a conference at the Buffalo Convention, when we heard Dr. Henry A. Atkins, secretary of the World Alliance for International Friendship through the Churches, and it has secured Dr. Fred B. Smith, chairman of the Executive Committee of the Alliance, to conduct a Round Table Thursday afternoon and to address the Convention on Thursday evening.

The members of the Commission have sought in various ways to aid even a little in lifting mankind toward this great objective —peace on earth, good will among men. God cannot be very "well pleased" with His children until they win that goal.

The Commission has addressed letters to Hon. Hugh S. Gibson, former President Hoover and Secretary Stimson with reference to disarmament. Various articles have appeared in the *Christian Leader* on the general subject of peace and our responsibilities as members of the Universalist Church.

The chairman, through membership on the Commission on International Justice and Good Will of the Federal Council of Churches and as a member of the Clergymen's Advisory Board of the World Alliance which meets with the Executive Committee, has valuable contacts with these great organizations.

We would urge that Universalists everywhere take advantage of the approaching Armistice anniversary as an opportunity to demand that steps be taken to make another great war forever impossible, that activities not be left to formal committees, politicians and lobbyists.

To this end we propose the following resolutions and urge that the same or similar measures be adopted at State Conventions and wherever our people gather:

1. We commend the administration at Washington for its unwillingness to intervene in Cuba and we urge a continuation of the "hands off" policy.

2. We approve the six point program for the Disarmament Conference at Geneva, which has been endorsed by millions of men and women the world over, and affirm that nothing less will meet the crying need of the world at the present time. The six points are:

(*a*) Substantial reduction of existing armaments.

(*b*) No rearmament.

(*c*) Abolition of aggressive weapons within a definite period, and with the immediate elimination of all bombing from the air, of the air weapon in general and of poison gas.

(*d*) Limitation of expenditure to prevent rivalries in armaments.

(*e*) Effective supervision of existing armaments and of arms manufacture and trade.

(*f*) A permanent organization to carry out the above provisions and to carry on the work begun by the Disarmament Conference.

3. We wish to express our regret that the United States has embarked upon a Big Navy building program at this critical time, and we urge upon the President and Congress that they shall not grant this additional appropriation requested by the Secretary of the Navy.

4. In view of the fact that the military minded in both Japan and the United States are utilizing the naval building program to arouse suspicion and fear in both nations, we urge that special efforts be made to counteract this deplorable situation by means of assurances to the Japanese that we of the United States desire only to be at peace with them and to settle all disputes by friendly means. And we would request our representatives in Japan to convey this message to all Japanese whom they are able to reach.

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*Made to the Universalist General Convention at Worcester.

P F Price

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金陵神學院

NANKING THEOLOGICAL SEMINARY

Nanking, China

OCT 30 1933

October 4, 1933.

ANS.

Dr. Robert E. Speer,
156 Fifth Avenue,
New York City.

Dear Robert:

I do not know if anyone has sent you a copy in Chinese of your review of Re-Thinking Missions. Perchance this was neglected, I am sending you separately two or three copies. The translation was done by one of our graduate students, assisted by Dr. Li Tien-lu, our Dean. I hope the work in Chinese will do much good. I am sure it will. Dr. Shoemaker and others have been very zealous in distributing free copies.

I am reading your great book, "The Finality of Jesus Christ". I marvel at the work that you have put into it, and we are truly your debtors. Would that the note that you have struck mighty-ring throughout the whole Christian world!

I hope that our Seminary here, whatever its enlargement, with possible funds from the Wendel Estate, will build on no other foundation. We have opened hopefully with Dr. Handel Lee, our Chinese President, on the job. We have an increase of students and a good quality of men.

With much affection.

As ever yours,

P. Frank Price

PFP:R

October 4, 1950.

Dr. Robert E. Quant,
116 Fifth Avenue,
New York City.

Dear Robert:

I do not know if anyone has sent you a copy in Quinney of your review of Re-Thinking Education. Furthermore this was completed, I am sending you separately two or three copies. The translation was done by one of our graduate students, assisted by Dr. Li Fung-lin, who Dean. I hope the work in Chinese will do much good. I am sure it will. Dr. Bonhoeffer and others have been very zealous in distributing free copies.

I am reading your great book, The Dignity of Human Conflict. I marvel at the work that you have put into it, and we are truly your debtors. Would that the mole team, you have already thoroughout the whole Christian world.

I hope this can continue here, however its subsequent, with possible funds from the Ford Foundation, will build on no other foundation. It has been signed hopefully with Dr. Wendell Lee, our Chinese President, on the job. We have an increase of students and a good quality of them.

With much affection.

As ever yours,

Hg:G

I have myself purchased a couple of hundred copies of Dr. Price's translation of Dr. R.E. Speer's very fine pamphlet on "Appraising the Appraisers". Should any of you need copies of this for distribution amongst the preachers or other friends I will be glad to give them to you, if you will let me know how many you wish.

I understand that a meeting of the Executive Committee of Foreign Missions was held on ~~ye~~ Tuesday. They are perhaps studying the financial situation and we may receive a cable from them within the next week, but as yet no word has been received from them either by cable or mail.

With best regards, I am, as ever,

Sincerely yours,

R.J. McMullen,
Secretary.

RM:MH
Encl. 1.

David L Cairns

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139 DESSWOOD PLACE,
ABERDEEN.

Sept 7/33.

My dear Speer,

We have all been off for a holiday month, & my sister & I spent David Bayne's at Newtonmore in Strathspey, and I got the chance at last of settling down to your book & a batch of miscellanea which I had taken with me. I had also Principal Martin Cunningham's lectures on practically the same subject, a much shorter book — Have you seen it? Wonder — do not. I shall gladly send you a copy. I read your book with keen interest, & almost complete agreement, my only ~~[illegible]~~ real difference being that I think I should admit some good in the other religions & even perhaps in the animistic.

The book is a fine massive piece
of work, with your usual power
of "architectonic" structure; &
cumulative argument, & clear
& impressive & always,
I may say so, virile in the
characters behind your writing
the conviction & force of
I presume you had the day
report to revise your fo
-midable summation!
Yet I think, you never
it. Again let me thank
you for a welcome gi
When we get (coming
I am (Sentiée) "
When your voice again
comes through the next
thing is to read your

2

139 DESSWOOD PLACE,

ABERDEEN,

We have been all saddened by Donald Fraser's loss. I don't think we have any man left so much loved in our Scottish Church. Many W.P.P. come, perhaps, nearest to him here. Holiday season as it was, & high as was the water there was a large gathering at his funeral. By his own wish no mourning was worn. There were no long illness, & the day he died he said cheerfully to his doctor, "I think it's almost time for me to be going."

We sang "The Lord's my shepherd." So Rancein glorious before & praise, the Student Movement

hymn. "Dear Lord & Father of mankind"
a hymn he is said to have g
his daybreak on the closing
"Blest morning whose first dawn
ray!" this asks me to
sent out to Livingstonia.
said a Scottish Highlander
"That is not Highland religi
Not Calvinist Highland rel
perhaps! But it is the
Highland romantic, a lyric
action! He was now really
home here, though he did
-cellent work as Governor
& I would now have more
recall, as I did, when his
wife had told me shortly
that his health would not
stand another full term in
the Protectorate.

3

139 DESSWOOD PLACE,

ABERDEEN.

has been a great gift of Goodwill
ale.
The outlook is still clouded. The darkest
cloud being, perhaps, that in Germany.
There is an ominous paragraph in the
Pine yesterday (whose correspondent
I believe can be trusted), that in the
Prussian Synod, Mueller (the Nazi
representative) threatened the recal-
-citrant deans with the concentration
camps, & that the minority rose
& left the meeting. Barth has
written an outspoken pamphlet &
thinks it may cost him
his chair. The whole situation lays
out the weak point of Hitlerism

the thing would hardly have happened
a Calvinist Land.
But we must not judge or dis
too hastily.
I am still labouring away at the
Baird Lectures, trying to write a bo
not too much for specialists u
the Sabbatical on Union & Christi
as the only real key to the myste
human life. But I wish I w
10 years younger!
We are all well. Alice is with
writing a report for the Girls'
movement in Scotland, & Dan
has now completed his Historical
Hall, & will probably soon be
a congregation. I am very wo
busy during the few weeks before
opens in various preparations
other works. I do hope all
well with Mrs Rees, Jowett
& Jowett, & generally for
J. L. Caven

Do I remember Mrs Gwynne? I wish we were her Dais in 1913 called "Mere in Brum". I have visit here, & pointing again with the Dominion Hall
I have read it repeatedly! Wonderful time & letters!

David S. MacInnes

First Presbyterian Church

Delhi, New York

David S. MacInnes, Pastor

October 20, 1933

Dr. Robert E. Speer
156 Fifth Avenue
New Yok City

Dear Dr. Speer:

Having just finished reading your book, "The Finality of Jesus Christ", I cannot refrain from writing you to let you know how much I appreciate it. I respect the scholarship reflected all through the book. It shows wide reading and study, deep thought, and a thorough grasp of the subject. But more than that, I admire the position you have taken in exalting Jesus Christ. It is a note which needs to be sounded clearly and emphatically, and I know of no one who is able to sound it better than you can and have. It has strengthened my own devotion, and I am glad that you have given us this message at this time when there is so much confusion of thought and allegiance.

The people here at Delhi still recall with great pleasure your visit of a few years ago. If you ever have a desire to take another trip into the Catskills, we shall be most happy. Again, I thank you for your book.

Most sincerely,

David S. MacInnes

J M Blackwood

The Washington Boulevard U. P. Church
LEE ROAD AND WASHINGTON BOULEVARD
CLEVELAND HEIGHTS, OHIO

JAMES M. BLACKWOOD, D. D.
MINISTER
3241 WASHINGTON BLVD.
FAIRMOUNT 4463

October 27-1933.

Robert E.Speer,D.D.
158- Fifth Ave.
New York, N.Y.

My Dear Dr.Speer:

I have just finished reading your book "The Finality of Jesus Christ", and I write this to sound a note of appreciation.

The book is so clear, informing, convincing,and so needed in this day of so-called broad thinking. It was back in 1900 when a Junior in College that I heard you for the first time in Northfield. I caught a note of sincerity at that time that has never been dissipated, and I have caught the same note in this book, and I am your debtor once again. I want to thank you for the wholesome and refreshing message which it contains, with a prayer that it shall be widely read. I am

Sincerly Yours,

James M. Blackwood

Julius Richter

56

AN BORD "Deutschland"

DEN 27.th November

HAMBURG-AMERIKA LINIE

Dear Dr Speer:

With deep gratitude I am sending back under separate cover Mabel Shaw's book, God's Candlesticks. It has been charming reading during the leisurely hours on the boat, when the storm was not raging too heavily as during the last two days. Here a highly gifted missionary has been able to build up a lovely African Christian community under the "Chief" Jesus Christ. The book should be studied carefully by all African missionaries. It has been a delight, too, to study your weighty book "The Finality of Jesus Christ". I have not yet finished it. Yet I am beginning to perceive two lines, one on which I am in deepest sympathy and gratitude: all those major parts of the book where you explain the uniqueness of Christ and of the Christian gospel as the only God given way of salvation and redemption, and you follow up the testimony of theologians and of missionaries through the centuries with an astounding harmony giving unanimously their full agreement to this biblical

proclamation. I am not quite as sure of full agreement with your
a second, more modern line of theological or religious thinking which
obliged to see Jesus Christ and His salvation - I should say - on the same
plane as the other great world religions and working out in clear relief
not only the fact that our religion in Jesus Christ is containing all the
is in the other religions and in every direction something more, -
the correlative fact that after all the only entrance door to a real
zation of Jesus Christ is μετάνοια - a change of the whole inner man,
godward orientation in the spiritual standard, what St Paul calls: be
buried with Christ in his death to experience the newness of life in
of divine act of re-creation, a complete and fundamental break
those other religions which all of them are not fundamentally orientated
ethically but naturally. It seems to me that the uniqueness of Christ
comes out most impressively in such ~~a~~ calm comparative study
the Christian religion putting it at the same plane as Hinduism or Buddhism
yet working out all the more clearly its thorough going
difference. I am quite convinced that you agree with me. Yet I
do not find this line followed as consistently through in your
book as the first line. All the more I confess my deep gratitude
for the enrichment of my theological thinking in reading your book.

Yours sincerely Julius Richter.

COPY

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Professor D. Dr. Julius Richter
Berlin-Steglitz
Grillparzerstrasse 15

Berlin, December 5,1933

Fleming Revell
156 Fifth Avenue
New York City

My dear Fleming Revell:

You were so very kind to send me November 6th Robert Speer's new book "The Finality of Jesus Christ." I have read the larger part of it on my return journey. And I am full of admiration of this great book. The conception of "The Finality of Jesus Christ" is brought out in such bold relief and the propagation of this Gospel through the last two thousand years by theologians and missionary leaders of all nations and races has been represented with such an astounding comprehensiveness of learning that the book doubtless is a very valuable contribution to the theological controversy raised by the Laymen's Missionary Inquiry. I myself fully subscribe to the theological standpoint of Robert Speer though to some extent I would prefer a somewhat different line of arguments with regard to the non-Christian religions. Perhaps I might state my view in the following terms: Robert Speer is writing as a Christian Apologete building up a bulwark of Christian conviction behind which the Christian theologians and laymen are well protected against any possible attack. I myself should prefer the battle in the open field where all are face to face with the enemy which we hope to overcome. Of course the place of the Stone Lectures at Princeton evidently requested a theological treatment of an apologetic nature such as Dr. Speer has given.

Yours very sincerely,

(Signed) Julius Richter.

C E Chaney

AMERICAN BAPTIST FOREIGN MISSION SOCIETY
BURMA MISSION
REV. C. E. CHANEY, D.D.
FIELD SECRETARY

EGRAPHIC ADDRESS:
TISMA, RANGOON.

121-D, MISSION ROAD, RANGOON, BURMA.

Dec. 15th 1933

Dear Dr. Speer;

I am writing from beautiful Darjeeling where Mrs Chaney and myself have been having a little needed holiday. I brought along with me a copy of your book,"The Finality of Jesus",which I have read with a great deal of interest and profit. I consider it a most timely and monumental book for our times,and I am recommending to our whole Mission Staff that every missionary ought to read this book. My own faith has been quickened and refreshed by the reading of the book.We read your appraisal of the Laymen's Report,which I consider the fairest,most comprehensive reply that has been made. I recognize the very great value of much of that report,and we wish to profit by it all we can,but I also recognize the very grave dangers in it,because of its (misrepresentations) in some respects,and its extreem modernism in others. Your book"The Finality of Jesus",almost seems to have been written in parts to refute the tendency of syncretism in their Report. It is because I feel personally greatly indebted to you,and because I believe the Christian Church is also greatlynindebted to you for this last book, that I feel constrained to impose on your time to write you this sincere word of appreciation.

As a studend at Mt. Hermon 1900-1903 and in touch with the student Conferences there;also as a student at Yale 1903-1907 I frequently in the past came under the inspiration of your personal teaching and have had the privilege of meeting you. One Chapel address you gave at Yale at Prom time was on the text "He that believeth not is a liar"--John 5:10. No other address in college years stands out as that one because of its courage and challenge thrown out in the midst of the greatest social event of the year. No other address while I was there ever so stirred the student body with anger and with commendation. In spite of the declarations that they would

never again go to hear you, the evening meeting was crowded to the limit and the senior class again at the close of the year voted you the most popular preacher that came to Yale. I know you will understand the use of the word "popular" as it was used. It was the recognition of a sincere message from a real man.

May God continue to greatly bless you and make you a blessing to many races and classes of people is the sincere prayer of one of your many friends on the foreign field.

Very sincerely

C. E. Chaney

THE FINALITY OF CHRISTIANITY

Professor Lynn Harold Hough, Th.D., D.D., Madison, New Jersey, writes in THE EXPOSITORY TIMES for December 1933: on Colloxians

"It is clear enough that Paul could never regard the religions of the world as somehow upon a level, each with some contribution to make to the final religion which is in some sense a synthesis of them all. The thing of which he was perfectly sure was that there had been a Divine invasion of human life in the person of Jesus Christ, and that the Christian religion was not an aspect of man's quest for God, but was God's quest for men, God in action in Jesus Christ for the remaking of human life, for the salvation of the individual and the achievement of the Kingdom of God in the life of men. It was the conviction that he was the bearer of a unique and finally significant message from God to men which was the secret of Paul's life. And in Rome his thought of Christ took the loftiest flights. He saw Him as the very secret of the life of the universe of which we are a part, the very principle by which all things cohere, the very actuality of the Divine in human life. And the Church of twenty centuries is essentially with Paul at this point.

"The type of hospitality which emasculates the Christian religion for the sake of friendly contact with the ethnic faiths would have made impossible the whole history of the triumphs of the Christian religion in the world. Granted that there are golden threads in all the fabrics which represent the ethnic faiths, granted that the light which has lighted every man coming into the world has lent illumination at some point to one after another of the great religions of the world; it remains true that there is a distinction between the Christian religion and the ethnic faiths which is best expressed by saying that they represent man in action searching for God, while the Christian religion represents God in action for the salvation of man.

"If the Christian Church should ever forget that in Christ God comes into human life as He comes in no other person, in no other place, and in no other way, the day of creative power for the Christian religion would come to an end. At this point there must always be — we must not be afraid of the words — a noble intolerance. So it is clear Paul believed. For this is the heart of what he was saying to the Colossians. It reminds us of the day when the great Athanasius in the midst of a similar battle cried out: 'Our all is at stake.'"

Rabbi Solomon B. Freehof

RABBI SOLOMON B. FREEHOF, D.D.
K. A. M. TEMPLE
920 EAST FIFTIETH STREET
CHICAGO

December 11,
1 9 3 3.

Dr. Robert E. Spear,
c/o Fleming H Revell,
Publishers,
New York, N. Y.

Dear Dr. Spear:

Somebody was kind enough to present me with a copy of your book THE FINALITY OF JESUS CHRIST. The book interested me very much. I learned a great deal, particularly with regard to the attitude of early Christianity to Jesus. I was also quite taken by the forthright manner in which you defend the classic doctrines of Christianity.

May I make a comment on your quotation from my STORMERS OF HEAVEN on page 211 of your book?

You have of course the right to quote as much or as little as you desire, although, of course, I may justly claim that the amount that you quote gives an unfair picture of my opinion of Jesus. I believe that in justice to my point-of-view you might have quoted the following from page 209:

"Whatever else piety believes him to have been, the man must have been unique as a man. Only one generation after his death, Paul was able to convince thousands that Jesus was superhuman, that God was his Father, that he was resurrected from the grave, that all men can now find salvation through him. Even granting the extraordinary eloquence of Saul of Tarsus, nevertheless such a group of beliefs could have been built only around an exceptional man."

RABBI SOLOMON B. FREEHOF, D.D.
K.A.M. TEMPLE
920 EAST FIFTIETH STREET
CHICAGO

I believe that with this included as a prelude what you have quoted from page 210 of my book would be a complete and a fair description of my evaluation of Jesus.

Besides this objection, may I ask that in later editions of your book, you do not capitalize "His". Whenever I refer to Jesus I did not so capitalize the pronoun. I appreciate the fact that it is natural for a Christian to capitalize the pronoun when it refers to Jesus but it is certainly not natural for a Rabbi to Whom Jesus is not divine to do so.

May I again express the pleasure and the profit the reading of the book brou_ght me?

Very truly yours,

Solomon B. Freehof

SBF.lbs

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THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE, NEW YORK

December 14, 1933

Rabbi Solomon B. Freehof, D.D.
920 East Fiftieth Street
Chicago, Ill.

My dear Rabbi Freehof:

I am very much obliged for your kind letter of December 11th with reference to my quotation in "The Finality of Jesus Christ" from your book the "Stormers of Heaven." I am writing to the publisher asking him whether it will be possible in any new edition of the book, if such an edition should be issued, to make the change you suggest either in the text or as a supplementary note. I shall certainly do this if it can be done.

I appreciate also your desire that the word His in the quotation should not be capitalized. I raised this question with myself in reading the proofs of the book, inasmuch as in most of the quotations where there are personal pronouns referring to Jesus, even when there are from Christian sources, the capital is not used. I have been accustomed myself, however, always to use it and thought on the whole it was wisest to keep the practice uniform throughout the book. It is objectionable, however, as you point out, as seeming to make the authors quoted responsible for the capital letter when they themselves would not have used it. I think in any future edition of the book this point should be cleared either by changing the capilalization or by an explanatory note that would make me alone responsible for it.

I have just been looking again at your book from which the quotation has been taken.

With grateful appreciation of the spirit of your letter and with best wishes, I am,

Sincerely yours,

RWS:B

RADIO STATION W-M-B-I

1080 kilocycles (277.6 meters)

FOUNDER'S WEEK ON THE AIR

The annual Founder's Week Conference of the Moody Bible Institute is always a time of great blessing. Hundreds of friends from all parts of the world gather for this time of spiritual refreshing, and many are the testimonies to the encouraging and strengthening of faith through fellowship with those in attendance. Since W-M-B-I has been on the air, many of the chief addresses of these valuable conferences have gone forth to thousands who have been unable personally to attend. Thus many Institute donors, alumni, and other friends who are not familiar with the life and work of this place, but who love the Lord and hunger for the truths of His Word, listen in and receive great help.

SUNSHINE GOSPEL QUARTET

From the left: E. Pauline Mauch, Lois K. Guither, Tillie A. Mauch, M. Ione Reed. These students are on tour with the approval of the Moody Bible Institute. They are often heard in our radio broadcasts with much interest. Their programs are varied and spiritually inspiring.

It is planned to broadcast most of the daytime sessions during the conference this year, and we trust the Lord will use the programs as a means of unusual blessing during those inspiring days. The program, indicating speakers and others who are to assist, is shown elsewhere in this issue, and there will be frequent announcements over the air, giving details of the radio programs from February 4 to 8, inclusive. It will be especially interesting to our distant listeners to tune in during the midnight hours on Tuesday, February 6, and Friday, February 9, when we expect to broadcast special messages of conference speakers, and musical numbers.

New Zealand, a special DX program is planned for January 12, the Friday midnight hour, which means Saturday afternoon from five to six o'clock in New Zealand. Urgent requests have come from those distant islands for such a broadcast, and it is hoped that many listeners may be able to report clear and strong reception, and spiritual blessings from the program.

RADIO SCHOOL OF THE BIBLE

During the last term of the Radio School of the Bible, 365 students in 70 cities throughout 8 states received systematic Bible instruction over the air. The total number from the beginning of the school is

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at Summerhill, N. Y., entered into rest at Homer, N. Y., in October (date not reported), leaving the heritage of a gracious and helpful influence to those among whom he had lived for many years.

Joseph H. McVeigh '97, after long service in the ministry of the Presbyterian Church, was called to be with the Lord on November 14, at Rouge River, Ore.

BOOK NOTICES

(Continued from page 244)

Teacher's Guide, by James R. Kaye, Ph.D., LL.D.

This is a commentary on the International Uniform Sunday School Lessons for 1934. We are glad to welcome to the list of Sunday School lesson helps this new volume from the author of the *New Analytical Bible*. The Bible text used is the Authorized Version with the better renderings of the text in brackets in the place where they belong. This makes available to the student two versions. By many this is preferred to marginal and foot notes. The lesson text is followed by an outline with expository notes. This in turn is followed by extended expositions of outstanding topics of the lesson, involving historical and geographical information.

It is a pleasure to commend this work not only because of its literary merits, but because of the loyalty of the author to the evangelical faith. This commendation, however, does not carry with it the endorsement of all the viewpoints expressed by the author, as some would differ in his interpretation of certain passages of Scripture.

396 pages. 9 x 6 inches. John A. Dickson Publishing Co., Chicago. $1.50. P. B. F.

The Finality of Jesus Christ, by Robert E. Speer, D.D.

This volume is made up of five addresses originally given as the L. P. Stone lectures at Princeton in 1932-33. The titles of the five lectures are:

I. The Church's Conception of Christ in the First Two Centuries.

II. The Attitude of Primitive Christianity toward Non-Christian Religions.

III. The View of Christ and Non-Christian Religions Which Generated and Sustained the Expansion of Christianity.

IV. Can We Still Hold the Primitive View of Christ?

V. What View, Then, Shall We Take Today of Non-Christian Religions?

The author states his personal belief in the deity of Jesus Christ and demonstrates that the early Church not only believed in "the uniqueness, finality, and absoluteness of Christ and the gospel," but that primitive Christianity refused to yield its distinctive place as the one true faith and did not adjust itself to non-Christian religions. He then presents an excellent review of the history of Christian missions, indicating that it was the belief in Christ and the gospel which "generated and sustained the expansion of Christianity." He follows this with a testimony to the fact that Christianity may still hold this "primitive view," and that as it "goes out to meet" non-Christian religions "it holds the primitive faith about Jesus Christ, the Son of God and Son of man, the only Lord and Saviour, who must have a place alone, supreme and preeminent, and in that faith it calls men to become the disciples of this divine Master."

It is to be regretted that this volume which has in it, as one reviewer expresses it, so much "that is fine and true and uncompromising," should also contain that which has subjected it to serious criticism by conservative evangelical Christians. These objections are four in number, namely:

1. That the book contains many quotations from modernistic writers (notably Harnack) with indicated approval of the portion quoted and no warning against their general theological position. A reading of the book makes clear that this criticism is justified.

2. That the author fails to distinguish between the false and pharisaic Judaism and the true Judaism that understood the Old Testament, and that, as a result, he fails to recognize the proper place of Judaism and its relation to Christianity. The author gives occasion for this criticism in many of his statements.

3. That by implication at least, the writer presents a low view of the Old Testament. There is ground for this objection to the book, but, as indicated, it is rather on the basis of what the author implies than what he says.

4. That Dr. Speer refers to heathen religions as an evidence that God is seeking men. This statement is made in the book, but in fairness to him it should be noted that in the same paragraph he qualifies it by the following words, "These religions are man's question rather than God's answer," and points out that the non-Christian religions "witness to the conscious existence of needs which not they, but Christianity alone can ever meet."

The general impression left on the reader of this book has been well described as "confusing rather than clarifying." The Church of Jesus Christ is now facing problems which make it incumbent on all its leaders to make no uncertain sound in the trumpet which calls the army of the Lord to battle.

386 pages. 8x5½ inches. Fleming H. Revell Company, New York. $3.00. H. L. L.

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THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE, NEW YORK

MEMORANDUM January 23, 1934

FROM Adah L. Kilmer

TO Dr. Speer

The Rev. Dr. Frederick F. Shannon, pastor of the Central Church of Chicago (6933 Oglesby Avenue) has written Dr. McAfee a letter dated January 18, which includes the following paragraph:

> "Please say to Doctor Robert Speer for me that he can never know how much his great book on our Blessed Lord and Master has done for me and for both ministers and laymen throughout the country. I am including it in my monthly radio list of outstanding books."

F. F. Shannon

Central Church

ORCHESTRA HALL
DAVID SWING, D. D., 1875-1894
NEWELL DWIGHT HILLIS, D. D., 1895-1899
FRANK W. GUNSAULUS, D. D., LL. D., 1899-1919
Frederick F. Shannon, D. D., Pastor
6933 OGLESBY AVENUE, CHICAGO, ILL.
TELEPHONE HYDE PARK 3036

February 8, 1934.

My dear Doctor Speer:

What I said in my letter to Doctor McAfee concerning "The Finality of Jesus Christ" is but a fragmentary expression of my profound appreciation of your noble work. It is done on a magnificent scale indeed. What Fairbairn does for our Lord's meaning in "The Philosophy of the Christian Religion," you do in properly placing Him not just as Prophet, Leader, and Revealer of God, but as the one and only Saviour of a world of lost human beings. And you have wrought with such splendid scope and depth. Appreciating everything thinkers have thought about Him, you never fail to add that eternal and indefinable something which discloses what in truth He is--THE LORD OF LIFE.

I not only count it a privilege to include the book in my radio list of masterful volumes but I also treasure the opportunity of speaking of it to both ministers and laymen in private as well as in my Preaching Missions about the country.

I did not know until a few years ago that you grew up in Huntingdon, Pa. My ignorance of that fact for so inexcusably long a time is, of course, no reflection upon you! Well, it has been my joy to preach in Huntingdon on various occasions. Upon learning , however, that it was the birthplace of Robert E. Speer, the community at once took on a new meaning for me. If, previously, I had ever been tempted to think of the town as somewhat ordinary, I forthwith began to think of it as extraordinary. I think the manner in which personality transfigures place is one of the continuing and glorious miracles of God.

With love and gratitude, I am,

Faithfully yours,

Frederick F. Shannon

Dr. Robert E. Speer,
New York, N. Y.

R. M. Brady

66

Ans

G. A. Landes

65

Ans

March 21st 1934

Dr. Robert E. Speer, Sec.
of the
Board of F. Missions, 156 Fifth Ave. N.Y.C.

Dear Dr. Speer:-

Permit me to take a moment of your time, to say, that the reading of your book, "The Finality of Jesus Christ," was a pleasure and a great reenforcer of my faith in our Lord & Master Jesus Christ.

It is an important and much needed message for the present unsettled religious condition of the world.

Your statement in regard to Mr. Gandhi's reasoning is most apt. His view, as you say, "would freeze all human progress."

It is a great encouragement to me, and, no doubt, to many others, to have your clear statements of your faith in the fundamentals of the Gospel.

If the birth of Jesus Christ, his death, resurrection & return are to be discredited, then there is no Gospel for us to live or preach.

The Lord bless your good book, "The Finality of Jesus Christ". Sincerely yours, G. A. Landes.

R. M. Brady

66

Ans

CHURCH OF THE BRETHREN
2115 YALE BOULEVARD
SPRINGFIELD, ILLS.

March 2, 1934

Dr. Robert E. Speer,
Presbyterian Board of Foreign Missions,
156 Fifth Avenue,
New York City.

Dear Dr. Speer,

I have just finished reading your most recent book, The Finality of Jesus Christ. I cannot refrain from expressing my deep appreciation for the spiritual leadership afforded to me personally thru the reading of these lectures. As a young minister, and one who desires to order his belief and life according to the New Testament, I find this book especially refreshing. From the press there comes a flood of books which unfortunately lack a strong evangelical note. Religious thinking, especially in the field of this book I appreciate, is wavering and uncertain. "Re-thinking missions", parliaments of faiths, etc, seem to cast a woeful shadow over the minds of many ministers as to the real nature of the gospel. It would be a rich blessing to the church of our Lord, if there could reach the hands of the ministers more reasoned evangelical literature both in the form of books and magazines. I shall always highly prize my copy of "The Finalty of Jesus Christ". It shall be for me, along with the New Testament, my rock of defense against the program of syncreticism. I have heard you speak, and your fine Christian and spiritual leadership is a blessing to me.

Faithfully,

R. M. Brady

Speer

Chas A. Clark

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Korea Mission
of the
Presbyterian Church in the U. S. A.

APR 13 1934

A14

PYENGYANG (HEIJO)
KOREA (CHOSEN)

ARLES ALLEN CLARK, PH. D., D. D.

Mar 24 1934

Dear Dr Speer,-

I do not know that you will care particularly for an appreciation from so far away of your book "The Finality", but I want to send just a word to tell you what it joy it brought to me as I read it on a country trip from which I have just returned. I have not read a book in years which has stirred me so much. The absolute convincingness of it is marvellous. I am writing the churches that support me urging that they get it and read it and preach it. It is the sort of Gospel that we have been trying to preach here all these years. It is the only Gospel with power. I was out in the country a week, and preached twelve times besides driving a car 100 miles over impossible roads and walking 30 miles thro mud and snow where the car could not go. All the way the book was with me and I never preached with greater conviction in all my life than on this trip. I do hope that I got some of your message over to the people.

As I read the book, more and more my wonder grew at Machen and the Sunday School Times for the outrageous attacks that they have made upon the book. Surely they never really read it. They are living in an atmosphere of carping suspicion which warps their views of everything but surely they did not find in that book any material for the basis of criticism. Machen may be a great theologian but he is not a great Christian in my opinion. nor is Griffiths. Neither if they had the mind of Christ could do other than sing hallelujahs over the production of such a book. That book will be a classic for generations to come. I wonder if the Laymen's Commission folks will be honest enough to really read it. If they can do so and not find their dogmatism shaken they are hopeless.

My boy, Allen, has been talking about the lectures ever since he came. He was present when they were delivered. I sent for the book but it was a long time in coming. Many thanks to you for one of the greatest treats that I've had in years.

Sincerely,

Chas Allen Clark

One Sixth of a Square Mile of Missionary Activity (120 Acres)

WOMEN'S HIGHER BIBLE SCHOOL 50 STUDENTS.

WOMEN'S STATION BIBLE INSTITUTE 150 STUDENTS.

WOMEN'S INDUSTRIAL SCHOOL 100 STUDENTS.

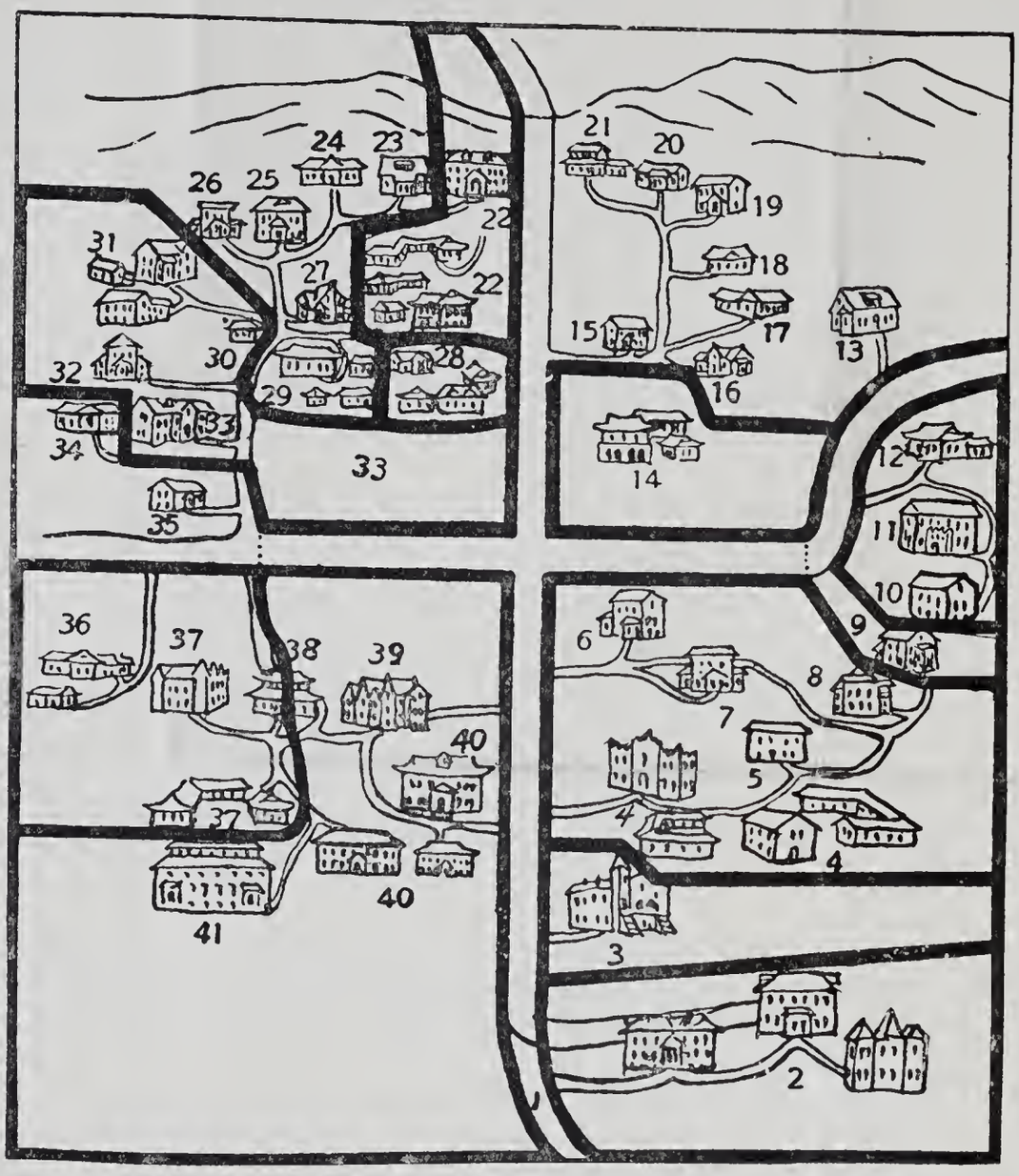
Primary and High School for Missionary Children of all Korea 120 Students

Boys' Academy 570 Students

Union Christian College Agricultural Station

Industrial Shops

Union Christian Men's College 171 Students



Men's Bible Institute 269 Students

Girls' Academy 280 Students

Presbyterian Theological Seminary of all Korea 120 Students

Local Church Congregation 1,500 Prayer Meeting 1,000 Sunday School 2,400

Union Hospital 14,682 Patients 47,680 Treatments Four Missionary Doctors Five Korean

Pyengyang Presbyterian Compound

15 City Churches 15,000 Christians

350 Country Churches in Province 39,453 Christians

1. Entrance to compound
2. Union Christian Hospital Buildings
3. West Gate Church
4. Seminary Administration Building and Dormitories
5. Dr. Engel's Home
6. Dr Clark's Home
7. Dr. Robb's Home
8. Dr. Reynold's Home
9. Dr. Parker's Home
10. Domestic Science Building of Girls' Academy
11. Administration Building of Girls' Academy
12. Miss Snook's Home and Girls' Academy Dormitory
13. Y. M. C. A. Residence
14. Men's Bible Institute Buildings
15. Mr. Hamilton's Home
16. Mr. Lutz's Home
17. Mr. Kinsler's Home
18. Dr. Blair's Home
19. Dr. Robert's Home
20. Mr. Hill's Home
21. Dr. Bernheisel's Home
22. Women's Bible Institute & Bible School
23. Mr. Philip's Home
24. Mr. Mowry's Home
25. Lady-Workers' Home
26. Dr. Bigger's Home
27. Dr. McCune's Home
28. Miss Doriss' Home & Lula Wells Institute
29. Dr Moffett's Home
30. Foreign School Teachers' Home
31. Foreign School Dormitories & Infirmary
32. Mr. Reiner's Home
33. Foreign School & Athletic Field and Gym.
34. Dr. Baird's Home
35. Mr. McMurtrie's Home
36. Anna Davis Industrial Shops
37. Boys' Academy Building & Dormitory
38. Union Christian College Library
39. Union Christian College Science Hall
40. Union Christian College Main Building & Dormitory
41. U. C. C. Auditorium-Gymnasium and Academy Boys' Farm Fields
42. Dr. Swallen's House Between 17 and 13

775 Sunday Schools in the Province 45,537 Pupils

62 Primary Schools 5,455 Pupils

18 Kindergartens 1,100 Pupils

Searching beyond this for the safe-guarding of the positive Christian foundations one notices an even more moderate interest:

And when, treated by the well known Speer it is presented in deficient illumination (Finality of Jesus Christ.) Speer touches the nerve of Christianity, when he, as a prominent Missionaryman, must presume the immediate divine founding of Christianity, because upon that alone forever rests the justification of missions among peoples. The non-Christian religions reveal to him, "that mankind everywhere has the innate need (desire) for succor from outside sources." (sic!).

Speer, above all, endeavors to prove that nowhere in other religions a truth exists which Christ does not possess in the richest and fullest form, and he seeks to illustrate this in the "Gottesgedanken" = God thought. Thoughts of God. God imagination.

Zeitschrift für Religionspsychologie - Karl Beth
6 Jahrgang 1933

Horton too, in this respect, makes some observations comparing religions, which remind you even more of the afore mentioned Swift.

"All religions, including Christianity have serious defects, as they stand before us, and all in their degraded forms are positive obstacles in the development of personality.

Some forms of Christianity are much more inferior than some forms of Buddhism and vice versa::: universality in the realm of religions is forever beyond discussion." 11.)

("Horton", The Psychological Approach)

Alexander however, in his position, seems to be on safer ground.

He too, like Speer, touches the Jesus question but is herein much more fortunate.

He can do this only, because he strives to differentiate between the historical Christ and the picture made thereof.

3.

Imitation of Christ — yes!
but not to deceive ourselves!
Not to hide the sufferings which
life imposes upon us.
Jesus — in this the rareness of
all great Indian movements —
never said that suffering and
dying were unrealities.[12]

(12) "Hartley Burr Alexander", Truth and the Faith)

Alexander too touches the polytheistic
problem..

THE MOSLEM WORLD

VOL. XXIV April, 1934 No. 2

THE FINALITY OF JESUS CHRIST[1]

This is the issue between Christianity and Islam. Any faith which challenges the finality of Christianity and professes to give a supplementary message, another gospel, higher ethics, a more adequate social program, must produce the equivalent of Jesus Christ. To call Christianity the absolute or final religion is, as Dr. Mackintosh asserts, "to contend not merely that in Jesus Christ God is presented in a form higher and more spiritually satisfying than elsewhere, but that the relationship to the Father on which believers thus enter, is such that it cannot be transcended."[2]

This supreme issue between Christianity and all other religions and philosophies, both of the East and of the West, is discussed, step by step, with convincing clarity and cumulative argument by Dr. Robert E. Speer in the Stone Lectures delivered at the Princeton Theological Seminary in 1933. Here we have an able, up-to-date, scholarly, sympathetic and, at the same time, uncompromising argument for the Christian faith once for all delivered to mankind in the New Testament Scriptures. The five lectures may be considered separately and collectively as an extended answer to the whole humanistic, modernistic view of missions, of Christ and of Christianity, so prevalent in many circles; or, better, as a supreme literary effort to state, once for all, unmistakably, with an astonishing wealth of evidence from the earliest Christian apologists down the centuries

[1] "The Finality of Jesus Christ," by Robert E. Speer. Fleming H. Revell Co., New York, pp. 386; $3. (Second Edition).
[2] "The Originality of the Christian Message." p. 175.

to those of our own day, the great central verities of our faith. "To us," writes Dr. Speer, "Jesus Christ did not come to found a religion. He came to be the Life and Light and Lord of man."

This volume of evidences will not only have a wide reading and permanent influence in deepening and strengthening the faith of the Church, but we commend it here as the best manual of Christian Apologetics for those who are preaching the Gospel to Moslems. We believe that an abbreviated translation of the book into Arabic, Urdu and Turkish is greatly to be desired. Thoughtful Moslems are not blind to the real issue that divides us. While we both confess the unity of God and His infinite and unsearchable attributes of power, wisdom and mercy, it is the revelation of God in Jesus Christ which is the stumbling-block to Islam. Was He, and is He, the final and sufficient message from heaven, the plenipotential Mediator and Redeemer, or must we look for another?

The Laymen's Appraisal in "Re-Thinking Missions" may place Buddha, Jesus and Mohammed side by side and propose a new valuation of the "founders of religion;" true Christians and true Moslems know better. For them the question simply is the finality and sufficiency of Jesus Christ *or* the finality and sufficiency of Mohammed.

Some thirty years ago I was reading aloud to a Moslem in Bahrein a portion of the first chapter of Colossians. It spoke of one who was "the image of the invisible God, the firstborn of every creature . . . . who in all things had the preeminence," and I paused to ask who this might be. Without any hesitation my Arab friend said, "Mohammed, on him be prayers and peace."

A distinguished Moslem author and editor in Western India, acknowledging the receipt of a book which was sent him, writes: "I thank you very much. Indeed, you are doing a great service to the Prophet, Jesus Christ, in whom we Moslems believe as the righteous Prophet of Allah. I heartily congratulate you and wish you a long life in your gray-hairs. Only if you and I compromise ourselves

by agreeing on two vital points we are one. I mean to take Jesus as the righteous Prophet of Allah, not the Son of God, and to take Mohammed also as the Prophet of God after Jesus. If this is done, both of us will belong to one church. It is for you to judge and ponder."

The circular, however, which my friend enclosed and the book for which he thanked me, call us both back to grim realities. "The Prospectus of the Grand Muslim Union Mission" with headquarters in Bombay leaves no doubt of its standpoint. They "challenge the non-Muslim world for the truthfulness of Islam which is the only religion of the world." They are to "respect the feelings of the followers of sister religions and in a civil and friendly manner explain the superiority of Islam as the only true Faith." To this end "the Grand Muslim Union Mission" holds meetings, publishes literature and asks for liberal donations.

In the same circular my friend states the issue even more clearly: "It is an Islamic obligation to believe in Jesus. Muslims regard him as a great Prophet of God. But all this Islamic respect for Jesus cannot hide the fact that the picture of Christ the Bible paints does not show him as a perfect man, though it may succeed to show Him as the Son of God. One who hated the social world; one who disregarded and disliked the customs of the world: one who failed to be kind to his own mother, and one who did not succeed to bear the brunt and responsibilities of the life of celibacy, can be the son of God, but cannot be an ideal for the entire world to follow. It is difficult to become a perfect man. The world so far has produced only one man who suited this title, and whose life events are handed over to posterity in the light of historical facts, and whose example can be a guide in every walk of life—Mohammed."

The lectures of Dr. Speer are an overwhelming reply to this sort of contention. The Church's conception of Jesus Christ in the first two centuries can be laid side by side with the Moslem conception of Mohammed during the first two centuries after the Hegira and, Moslems them-

selves being the judges, their Prophet was not like ours, their martyrs were not like ours, their message was not like ours. Let Luke's Gospel stand in vivid contrast to the second chapter of the Koran; and Paul's portrait of Jesus Christ be hung next to Ibn Hisham's portrait of Mohammed! Who can deny that both were devotees of those whom they portrayed, yet how absolutely different, how utterly incomparable, are the two portraits. As Dr. Speer says: "The less extreme and more common departure from the historic and authentic view of Christ is the modern conception of Jesus as simply a great spiritual teacher, a notable ethical example, a character-pattern, in our present-day terminology, and the correlative modern emphasis on the faith of Jesus rather than faith in Jesus. Now these three ideas are all embraced in the primitive thought of Christ, but they were secondary, not primary."[3] The primary conception of Jesus is found not only in the Gospels but in the Pauline epistles of an earlier date than the earliest gospel.

"What Paul thought about the absoluteness and finality of Jesus and what Jesus thought about Himself, is the only thought which primitive Christianity entertained. Christianity conceived as the faith of Jesus, or as the religion of Jesus, or as sharing or reproducing the religious experience of Jesus, is a sheer invention."[4] And then Dr. Speer calls attention to two unique facts about Christ which have no parallel in any other character of history: "Most striking of all, however, and more significant than all else, or rather gathering up into itself the significance of all else, was the early Christian conviction with regard to the death and resurrection of Christ. No one else had ever died or could ever die such a death. This death was for the sins of the world. The life of the Shepherd was laid down for His sheep. The Son of Man gave His life a ransom for many. We are 'reconciled to God by the death of His Son.' The Synoptists and John and Paul agree. There is no other person of whom such things could be

[3] "The Finality of Jesus Christ," by Dr. Robert E. Speer, p. 49.
[4] Ibid, p. 52.

said as the early Church said of Christ's death. And He alone rose again from the dead. If he had not done so, we should never have heard of Christianity. But whether or no that is true, it is indisputable that the first Christians believed that He had risen, and on that amazing and solitary fact they built their faith. This was their Gospel, the Gospel of all Christians from Easter morning afterwards forever." [5]

Our missionary message not only, but our missionary methods are wholly dependent on this firm faith in the finality of Jesus Christ. If we still hold this primitive, apostolic view of our Saviour, what should be our attitude toward non-Christian religions today? Dr. Speer's second, third and fifth lectures are a detailed, historical and masterly discussion of this very question. He does not, of course, deal solely or specifically with Islam, but yet there are many germane and illuminating passages: "If the non-Christian religions are 'schoolmasters' to bring men to Christ, it would seem that the more intelligent and advanced and enlightened the schoolmaster, the more inefficient it is in fulfilling its mission. Justin Martyr pointed out this fact with regard to Judaism and heathenism in his time, and we see it in Brahmanism and Islam today. And it appears to be the highest and leading class in each religion that is hardest set against the 'schoolmaster' function, the priesthood of Judaism in Jesus' time and of Hinduism and Islam today." [6] A candid Jewish Rabbi, whom Dr. Speer quotes, points out that the Personality of Jesus is the essence of His power today and that "this should be evident to every objective student of Christian literature. . . . The significant fact is that time has not faded the vividness of His image. Poetry still sings His praise. He is still the living comrade of countless lives. No Moslem ever sings, 'Mohammed, lover of my soul,' nor does any Jew say of Moses, the Teacher, ' I need thee every hour.' The genius of Jesus is not one of doctrine nor of organization . . . . It is distinctly one of direct influence." [7]

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[5] Ibid, p. 56.
[6] Ibid, p. 346.
[7] Ibid, p. 211.

One is tempted to quote other passages from these lectures, which have a special bearing on carrying the gospel to the world of Islam. Let the last paragraph of the concluding lecture suffice: "On this Rock of Jesus Christ, the Son of God and the Son of Man, the only Redeemer, Saviour and Lord, the Christian Church stood at the beginning. Here it has stood through all the ages. Here it must continue to stand. 'Other foundation can no man lay than that is laid, which is Jesus Christ.' From this foundation the Church of Christ, so long as it is true to its message and its mission, whether at home or abroad, will never remove." [8] True to this mission and message, we will avoid all needless controversy, which only leads away from the center to the periphery, and press home the question Jesus Himself put to His disciples and to the world, What think ye of the Christ? We ask every sincere Moslem inquirer to study the Gospel story and try for himself to reach a true estimate of Jesus Christ, of whom Mohammed spoke in such high terms of honor as a Prophet and an Apostle of God; to take the historical foundations of the Christian religion and examine them as critically as he pleases, and to see for himself what Jesus claimed to be, and how His claims were understood by His disciples and by the early Church. We ask Moslems to study the Gospel in any way they like, but with only *one* object in view, "namely, that they may come face to face with Jesus Himself; that they may learn to know Him, and see how He claimed to hold a supreme position in the matter of the attitude of all men toward God, a position which none other has ever claimed." [9]

And in doing this every missionary will find the lectures of Dr. Speer most helpful and inspiring.

Princeton, N. J. S. M. ZWEMER.

[8] Ibid, p. 377.
[9] W. R. W. Gardner, "Christianity and Mohammedanism Compared," p. 62.

Juan Orts Gonzalez

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JUAN ORTS GONZÁLEZ
Representante de «Friends of Spain»
(Amigos de España)
y del Cuerpo de Redacción de
LA NUEVA DEMOCRACIA
Bella Vista, 41.—Teléfono 2757
MÁLAGA

January 26, 1935.

Rev. Robert E. Speer, D. D.,
156 Fifth Avenue,
New York City, U. S. A.

Dear Dr. Speer:

I am indeed grateful to you for your Christmas gift, the copy of "Jesus Came Preaching." I have read it with great benefit.

Your remembrance of me made me feel very keenly my inability to send you some Spanish candy for Christmas, as I was accustomed to do in New York. I have been the more disappointed about this, because I have seen here such beautiful and appropriate boxes of candy for gifts; but I was told that I would encounter difficulties in sending such packages by mail, and have no certainty that they would reach their destination.

The pastor of the main church here told me that he had sometimes gotten such gifts carried to the President of his Board in Holland, by sending them through the local Dutch consul, and advised me to ask the American consul about doing the same for me. I did so; but, although he is my personal friend, he answered that he could not help me in this matter, and repeated what others had already told me about the uncertainty of the gift reaching you.

I have entered into so many details, because I want you to know that I tried in every way to send you my usual expression of remembrance of you and your family during the Christmas season.

I have delayed writing you this letter, until I could give you my candid opinion of your epoch-making book. When I received it, I could not read it immediately as I would ordinarily have done, because my good friend, Adolfo Araujo, asked me to lend it to him at once. He knows you and some of your writings; he was very much interested on account of the title; and he was preparing a course of lectures to the students in the Seminary. He said to me, "I am sure that this book will be very helpful for my work." He returned it to me three weeks ago.

I do not know how to convey to you a clear impression of the inspiration, the comfort and the greater hopes for North American Christianity, which the reading of your book has given to me. The last years I was in the United States, I felt almost out of place as regards the pure Gospel of Christ. Of course, I knew that men like you, Dr. Mackay and many other leaders of different denominations, were loyal, true and faithful to the pure Gospel of Christ; but I felt that some comprehensive, bold and striking book was needed to bring before Christian believers the real and unchangeable message of Christianity. Without hesitation, I can say that "The Finality of Christ" is just the book I had in mind, and that I believe it can be a powerful check to many of the hypotheses,

theories and explanations which have been compromising the true Gospel of Christ at home and abroad.

Besides, it will be a great inspiration and a great comfort to the many who have been perplexed and bewildered by the new ideas which they knew were not right but to which, at the same time, they could find no satisfactory answer.

In all honesty, I consider your book epoch-making, because in it you have succeeded in presenting so fully and so convincingly:

First, the true historical position of the Christian Church in the first centuries. On this point, I doubt whether there is any book in existence - so far as I am acquainted with Christian literature - which equals yours; and yet it is modern, it meets the doubts aroused by radical modernists, and reveals to the scholar your thorough acquaintance with the old and the new things.

Second, You have given the best apologetics - to my understanding - to convince the modern man that Christ is not only a divine person but also God, something badly needed to-day because of the prevailing weak apologetics and ~~the~~ the wrong methods for approaching this great subject, so well treated by you in this book. I think that your lecture, "Can We Still Hold The Primitive View?" could constitute by itself a great book of apologetics about Christ and the Christian Church.

Third, In these days of such great confusion about what ought to be the message of the missionary to countries where some of the old religions have permeated individual and social life, you have stated so clearly, so emphatically and so convincingly the true, divine and unchangeable position of the true Gospel of Jesus Christ.

Oh! if the Christian CHURCH had never forgotten that Christ, as a divine Person, is the heart and soul of the Christian life more even than His teachings, His miracles and His work, - Christian history would never have witnessed so many heresies and schisms, and the pure Gospel and the fervor of the Christian life would never have been obscured and diminished in its efficacy.

Finally, you have accomplished such great things without belittling anything that may be good and true and beautiful in other religions; and you have revealed yourself very careful in not teaching or saying anything which any honest believer in other religions may take as pretext for feeling offended or antagonized.

There is, to me, yet another great merit in your book; and it is that, in spite of the fact that you cover such great themes, you have blended them together in such a way that every lecture can be considered a book; and yet, all the lectures are so well coordinated that there is perfect unity in them, so that they form one complete book.

I have already been so much blessed by the reading of your book that, knowing as I do something about the religious needs of Spain and Hispanic America, not only of Protestants but also of liberal and honest Catholics, I would by all means like for it to be translated and published in Spanish.

I am writing to-day to the Executive Secretary of the Religious Tract Society of London about your book, and advising him to secure a copy, and to see whether he approves my indication for its translation and publication.

In the event that you agree to this - and I am deeply interested in it and thoroughly convinced that your book could be a great inspiration and help for both Protestants and non-Protestants in Hispanic America and Spain - I would like to know: First, on what terms we could translate and publish it; and Second, whether you will authorize us to reduce the number of quotations and the extent of some, in order to make a smaller volume.

I feel that, by doing the latter carefully, the book will not lose any of its great merit, and will be more appropriate and acceptable for Spanish-reading persons. Of course, I would never wish to do this, except with your advice and help in making such a reduction according to your views.

It is useless to say that if, as I hope, we reach a practical decision, I will put the best there is in me into the making of a good translation. I hope you will let me hear from you about this important matter at your convenience.

Since I suppose that you have received a copy of my December circular - and I hope that it has met somewhat the request which you made in your last letter to me for a statement of what is actually happening in Spain - I will only include in this some extracts from a letter which I wrote to Mr. Grubb sometime after the circular was prepared.

After that letter was written to Mr. Grubb, another event has occurred which, I am very much afraid, may be the cause of a greater revolution than that of October. It is this: After Azaña was exonerated, a judge especially appointed to investigate the smuggling of arms and ammunition into the country before the revolution, in his report to Congress, tried to implicate Azaña and some other leaders of the Left Hand parties. If these are again put into jail, and if the accusation is not clear and convincing, I am almost sure that a great revolution will come.

I have seen, from the very beginning, that a special Providence is guiding Spain, in spite of the blunders, hatreds and selfishness of the politicians; so my hopes for a better future are not impaired by the shadows which I see to-day on the political horizon.

Mrs. Orts and the girls came on December 18th, and it is certainly a great help and joy to me to have them here. They had a rough voyage, as a consequence of which Mrs. Orts suffered a severe setback; but I am glad to say that she is now so much better that she has been able to reduce the number of treatments for her arthritis from one every day to two a week. I enclose picture of our present home. How greatly honored we would feel, if you and Mrs. Speer could visit us in this sunny place. By the way, no less a person than New York's former and famous mayor, Jimmy Walker, has been staying at a hotel very near us with his second wife.

Please give my kindest regards to Mrs. Speer. Cordially yours,

Juan Orts González

I'm writing today to say a very sincere thank-you to the [illegible] for [illegible] of Lemon [illegible] year and [illegible] to [illegible] [illegible], who is the [illegible] to be [illegible] to its translation [illegible] publication.

In the event that you agree to this - and I am deeply interested [illegible] the thoroughly convincing [illegible] work would be a great [illegible] [illegible] and only for both [illegible] and [illegible] to [illegible] [illegible] [illegible] and again - I might like to know first, so that items we could [illegible] [illegible] and publish it: and though, whether [illegible] [illegible] [illegible]

Charles G Trumbull

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Cable Address
Suntime, Philadelphia

The Sunday School Times

HEID BUILDING
323-327 NORTH THIRTEENTH STREET
PHILADELPHIA, PA.

PHILIP E. HOWARD, President

CHARLES G. TRUMBULL, Editor

Ans.

November 20, 1933.

Dr. Robert E. Speer,
156 Fifth Avenue,
New York City, New York.

My dear Rob:

This is just a very personal word, - and I am sure you will believe that it comes straight from my heart, - to tell you how distressed I am, and Phil with me, to be faced by a situation that seems to call for the editorial that we are publishing in The Sunday School Times of this week, dated November 25. It is an editorial review of your book, "The Finality of Jesus Christ," and it discusses what are evidently your personal positions and teachings, together with those of your Board of Missions and other denominational Boards.

We have felt, as of course you have, that there is a real crisis in the Church in relation to the foreign missionary responsibility, and of course you know from earlier articles in the Times, and from personal conversations with Phil and myself, what our deep and conscientious convictions are, and how at some vital points (vital to us) they differ from yours. But in this letter I just wanted to write you of my unchanged personal love for you, in spite of our grievous differences in some of these matters. That love, on both sides, need not be and must not be affected by our doctrinal differences. I am under a deep debt of gratitude and affection to you, and I always shall be. I need not assure you that Phil feels the same way.

Affectionately your old friend,

Charley

Book Number

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See page 755

Lesson for December 10 in this issue

Lesson 11.—Paul in Cæsarea.
Acts, Chapters 21-26.

Mephibosheth

By Opal Leonore Gibbs

MEPHIBOSHETH! The messenger of
David waits without!
Art thou a child of covenant to cower and
to doubt?
He hath the ring and covering robe — the
measure is replete —
Hope for thy beating heart and crutches for
thy shrinking feet.

Mephibosheth! Art still so slow, thy head
shamed on thy breast?
Thy father's friend invites thee to the palace
of his rest.
Though thou hast no inheritance, no glory
now but shame,
Thou needest none, for he will share his
glory and his name.

Mephibosheth! Like thee I walk with ever
cumbering feet,
Yet envy them, O stalwart one whose life is
far less sweet;
For daily they are hidden underneath a royal
board,
And for Another's sake I hold the changeless
favor of the Lord.

Light for Dark Days

Universal Bible Sunday is to be observed on December 10. Dr. George William Brown, General Secretary of the American Bible Society, issues a call for this needed observance; the theme suggested by the Bible Society is "The Light Shineth in Darkness" (John 1:5). As Dr. Brown says truly: "In the darkness of these days the gracious and ever meaningful messages of Scripture shine forth with a peculiarly penetrating brilliance. There are rays of Scripture light which reflect comfort; comfort for the discouraged, comfort for the dismayed, comfort for the weary. From the Book there comes illuminating counsel; counsel to guide youth, counsel to embolden the middle-aged, and counsel to sustain the elderly. From the chapters of the Bible there streams forth a challenging light; challenging the believer to stand steady, to persist, even to adventure." The victorious experiences of God's people in the darkest hours of history in Old Testament and New are reassuringly cited, even to the time when Paul wrote: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed" (2 Cor. 4:8, 9). Best of all are our Lord's words: "Let not your heart be troubled: ye believe in God, believe also in me" (John 14:1). The real observance, "in spirit and in truth," of Universal Bible Sunday would bring universal light, guidance, comfort, and strength to this dark and needy world.

Peril of Recognizing Russia

"Rulers take counsel together, against the Lord, and against his anointed." Russia and Germany are doing this — and there is grave danger that the United States may condone Russia's blasphemous atheism. This issue may be disposed of in the right way before this paper reaches its readers — God grant it! But Christian people throughout the nation were shocked, and brought to their knees in heart-broken prayer, when they learned that our President had invited the Soviet Government to send a representative to Washington to discuss recognition. Undoubtedly a flood of messages has poured in upon the White House, pleading with Mr. Roosevelt not to recognize a State that has officially declared itself against God. One such communication was sent by the First Presbyterian Church of Hollywood, California, after Dr. MacLennan had preached a sermon on the Russian situation; the 2,000 citizens present at the Sunday services adopted unanimously a resolution importuning the President not to recognize Russia because "we believe that such recognition would brand the American people as Iscariots who, as Judas sold out his Saviour for thirty pieces of silver, would thereby, through such action, be selling out their spiritual birthright for a mere mess of pottage." The Soviet Government has decreed that in 1937 "there must not remain on the territory of the U. S. S. R. a single house of prayer to God, and the very conception of God will be banished." Shortly before the TIMES goes to press the good news is flashed from Washington that there has been a serious halt in the negotiations between the President and Litvinoff because the President insists that a condition of recognition be a guarantee that American citizens in Russia be permitted to worship without interference. But such a guarantee would touch only a small part of the situation — the peril confronting America goes much deeper than that. Even should our nation make the tragic mistake of "recognizing" God's avowed enemies, the prayers of God's people should continue without ceasing that righteousness may be done.

Dr. Speer's Position and Teaching

THE crisis in the foreign missionary work of the Church, occasioned by the Modernistic position and policies of many of our evangelical denominational mission boards, is well known to Christian people and has been discussed freely in these columns. An editorial in the TIMES of May 20, 1933, on "The Betrayal Commission and the Boards," called attention to the fact that the Appraisal Commission of the Laymen's Foreign Missions Inquiry set forth in its apostate report, "Re-Thinking Missions," only conclusions that were the logical fruitage of policies followed for many years by our denominational boards.

The situation is not limited to any one board, but obtains in most of the larger denominations. There is now further regrettable evidence in the latest volume recently published from the pen of Dr. Robert E. Speer, senior Secretary of the (Northern) Presbyterian Board of Foreign Missions. Dr. Speer is known and loved throughout the world, especially by his friends of long standing in THE SUNDAY SCHOOL TIMES staff. He has done a great work as a missionary leader for many years, and his influence has often counted mightily on the right side. Yet many of his devoted friends have been troubled for years past by his affiliations and missionary policies, which have thrown his influence in the direction of Modernism and against that uncompromising testimony for the old faith which is the only hope of evangelizing a lost world.

Dr. Speer has ordinarily been thought of as a true evangelical whose affiliations were somewhat with the Liberal or Modernist school. But this is not an accurate understanding of his position; for some have known what his latest volume now makes plain, that his personal convictions

in certain doctrinal matters of vital importance are not the convictions of historic evangelical Christianity. It is important to keep this in mind as one considers his latest volume, "The Finality of Jesus Christ," reviewed in the present editorial.[1]

Dr. Speer has always stood uncompromisingly for the deity of Christ. His volume, consisting of five lectures delivered in 1932-33 at Princeton and Southern Baptist Theological Seminaries, offers a defense of this great fundamental of the faith. There is much in the volume that is fine and true and uncompromising. But running consistently through the defense is a vitiating current of citations from writers who, it is well known, hold unscriptural positions, together with certain of Dr. Speer's own convictions that seem to be unscriptural.

In Lecture I there is a mass of testimony to the deity of Christ from the Early Church Fathers, much of it striking and valuable: "The Church's Conception of Christ in the First Two Centuries." In stating the issue to be discussed in this lecture, Dr. Speer asks: "Are we to think of him as a great human leader classified with other great religious teachers or as the only personality of his kind, the Messiah of God promised in the Old Testament, the Saviour whose death atoned for sin and who actually rose from the dead and lives as the risen Lord, and whose salvation must be offered to every man?" In this question, and in the context, the author plainly shows that he believes in Christ as the Messiah of God and Saviour of men.

In Lecture II, "The Attitude of Primitive Christianity Toward Non-Christian Religions," Dr. Speer refers to "Paul's tremendous argument that all have sinned and that all are lost, Jew and Roman and Greek alike, but that there is a Saviour, one only Saviour, Jesus Christ born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." His comment is, "This was and is the only Gospel."

An unusual and brief review of the whole history of Christian missions comprises Lecture III, "The View of Christ and Non-Christian Religions Which Generated and Sustained the Expansion of Christianity." Some of the brightest spots in the book are in this chapter.

One feels as though he were on the bank of one of the "rivers of living water" as he reads of the great missionary movement of the Moravians. "At four years of age its great founder, Zinzendorf, made this covenant with Christ, 'Be Thou mine, dear Saviour, and I will be Thine.' And his covenant as a child held for his manhood. . . . From the beginning the Moravian missionaries wrought on a clear and consistent policy." Then follows a quotation from the instructions to their missionaries, showing the clear Gospel message they were to proclaim to the heathen.

Of William Carey, Dr. Speer writes, "As with Zinzendorf, it was Christ and Christ alone whom Carey served for himself and preached to men" (p. 145). In an agreement drawn up by Carey and his associates are these declarations: "The doctrine of Christ's expiatory death and all-sufficient merits has been, and must ever remain, the grand mean of conversion. . . . It is a well-known fact that the most successful missionaries in the world at the present day make the atonement of Christ their continued theme. We mean the Moravians. They attribute all their success to the preaching of the death of our Saviour. So far as our experience goes in this work, we must freely acknowledge, that every Hindoo among us who has been gained to Christ has been won by the astonishing and all-constraining love exhibited in our Redeemer's propitiatory death. Oh, then may we resolve to know nothing among Hindoos and Mussulmans but Christ and Him crucified" (p. 148).

But in this whole Third Lecture in which the aim of Christian missions is constantly referred to there is scarcely any mention, if at all, of the saving of lost souls from eternal punishment as the motive of foreign missions. And one wonders why, among the many quotations from missionaries in China on heathen religions and the condition of the heathen, there is none from Hudson Taylor, one of the greatest missionaries of all time and the founder of the largest faith mission in the world.

"Can We Still Hold the Primitive View of Christ?" is the question answered in the Fourth Lecture. Here Dr. Speer says of Christ: "He was God, the pre-existent Son, tabernacling in our humanity." "We believe immovably in the actual bodily Resurrection of Jesus."

In Lecture V Dr. Speer discusses the question, "What View, Then, Shall We Take Today of Non-Christian Religions?" A brief summary of Dr. Speer's answer is found on page 334:

"This, then, is the answer to the question, What are we to think of the non-Christian religions. They are expressions of the religious nature of man. Whatever good and truth they possess is inadequate. They provide no way of salvation or of deliverance from sin. They are deficient in their ethical and social ideals and dynamic. They have no adequate idea of God and no Atoning and Living Saviour. Dark evils and untruths have found shelter in them. They express but they also encumber the religious nature of man. As Christianity goes out to meet them its attitude is the same as toward all non-Christian systems of thought and life at home. It holds the primitive faith about Jesus Christ, the Son of God and Son of Man, the only Lord and Saviour, who must have a place alone, supreme and pre-eminent, and in that faith it calls men to become the disciples of this Divine Master and to do what all disciples have been called to do in all ages and in all lands, as it is written of those first disciples, the fishermen and the tax collector, 'Straightway they left all and followed him.'"

In view of these many strong and vital points made by Dr. Speer, is not his volume a valuable textbook and safe guide? The TIMES believes it is not, for reasons here stated.

A large part of the 377 pages of the text is given to extended quotations from a host of writers, many of whom are Higher Critics or Modernists, and Dr. Speer does not often warn the reader

(*Concluded on the facing page*)

[1] "The Finality of Jesus Christ." By Robert E. Speer, D.D. (Fleming H. Revell Co., New York City, $3.)

NOTES ON OPEN LETTERS

The Green Tree and the Dry

Please explain Luke 23:31: "For if they do these things in a green tree, what shall be done in the dry?"—*A Nebraska reader.*

A green tree has abundant life; a dry tree, none.

Why did the Lord ask this question?—a parable in seventeen words.

He was on his way to Calvary. The Jews had demanded of Pilate, "Crucify him, crucify him," and "Pilate gave sentence that it should be as they required." As the Lord of glory, eternally sinless and impeccably righteous, was led away and walked to his death in order to become the sin-bearer for the whole world, "there followed him a great company of people, and of women, which also bewailed and lamented him." Their hearts were broken for him. He turned and said to them: "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children." He told them of the unthinkably terrible days that would yet come, when women without children would be glad they had no children, and when people would cry out to the mountains "Fall on us; and to the hills, Cover us."

Then it was that he spoke this question-parable: "For if they do these things in a green tree, what shall be done in the dry?"

Christ was the green tree. As no other man who ever lived on this earth, his delight was in the law of the Lord, and in that law he meditated day and night. The Psalmist describes such a man: "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not whither; and whatsoever he doeth shall prosper" (Psa. 1:3). And this "green tree," green with the life and fruit of God as no other tree the world has ever known, was being cast out, condemned, crucified by representatives of the whole world, Gentile as well as Jew. "If they do these things in a green tree, what shall be done in the dry?"

A green tree bears fruit. God's chosen people the Jews, and the Gentile world of that day also, were bearing no fruit because they were "dry," having none of the life of God. The time must come when God's righteous judgment should strike the dry tree which, just then, was striking the green tree. And, terrible as was man's unrighteous judgment brought against Christ, the judgments and wrath of God against the incorrigibly unrighteous will be more terrible still. "Weep not for me," said the Lord, "but weep for yourselves, and for your children."

Other Scriptures throw light on this word of the Lord. Those who reject God and Christ are described as "trees whose fruit [illegible]eth, without fruit, twice dead, pluck[illegible] the roots" (Jude 12).

Dr. Speer's Position and Teaching

(*Concluded from the facing page*)

against them. Professor J. Gresham Machen in his booklet, "Modernism and the Board of Foreign Missions of the Presbyterian Church in the U. S. A.,"[1] says of this book: "The writers whom Dr. Speer most loves to quote are hostile to the Bible and to the Christian way of salvation. It is true that a man may often quote in support of details in his argument the assertions of men who represent a point of view different from his own. But the trouble is that no ordinary reader of Dr. Speer's books would obtain any inkling of the fact that Harnack, for example, whom Dr. Speer loves to quote most of all, represents Jesus as a man who kept his own person out of his Gospel and presented Christianity as being essentially an entrance into, and pursuance of, the type of religious life which Jesus Himself lived. The general impression which one gets from the book as a whole is that this writer and the great host of other destructive writers are regarded as valid witnesses to the truth and to the value of the essential Christian message and of the Christian view of Christ. As a matter of fact, if the Christ whom these writers believe to have lived in the first century was the real Christ, then the Christ of the New Testament must of course be given up."

A Mixture of Truth and Error

As one labors through the innumerable quotations in Dr. Speer's book he feels lost in a maze of human reasoning and philosophizing, in which there is a dangerous mixture of truth and error.

The question discussed by Dr. Speer in Lecture V is, "What View, Then, Shall We Take Today of Non-Christian Religions?" At one point well along in the chapter Dr. Speer asks, "What is the truth about the non-Christian religions?" Part of his first point in answer is: "These religions are expressions of the religious nature of man. They show that men everywhere feel the need of help from without. The urge that produced them and that sustains them is evidence that, in spite of all that has obstructed His way and distorted His word, God has been seeking men."

This is very different from the Scriptural answer to the question. The truth is given by inspiration in the first chapter of Romans. In that terrible indictment of heathenism we find these words: "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen."

Further on Dr. Speer does say of the heathen religions that "they are seamed with evils from which Christianity is free." But how can the colossal, Satanic systems of error that form the heathen religions be looked upon as "evidence" that "God has been seeking men"?

Dr. Machen in his review of Dr. Speer's book (in *Christianity Today*, May, 1933) points out that "he fails altogether to distinguish, from the false Judaism of the Pharisees and of the Judaizers, the true Judaism that understood the Old Testament Scriptures." Dr. Speer's lamentable confusion on this point appears in this Fifth Lecture. In quoting an introduction of his own written for a book by Dr. Robert A. Hume of India, but which Dr. Speer tells us was not accepted by Dr. Hume, he says of the non-Christian religions: "We may call them 'schoolmasters,' but that designation only seems to bring out clearly their ineffectiveness in such capacity. Not one of them, Judaism least of all, has served as an influence to bring men to Christ."

There are two statements here that will startle and grieve Dr. Speer's Christian friends. The first is the including of Judaism among "non-Christian religions." For the Christian Gospel in its unique perfection was at the heart of true Judaism, and true Judaism was the only God-revealed "religion." The second unscriptural statement is that Judaism was "least of all" a schoolmaster or influence to bring men to Christ. It was not only not "least of all," but it stood alone as the only such schoolmaster. Paul differs with Dr. Speer, for the apostle writes by divine and infallible inspiration: "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. 3:23, 24).

Can Buddha Be Likened to Moses?

Later Dr. Speer says that Christianity "calls men to become the disciples of this Divine Master and to do what all disciples have been called to do in all ages and in all lands, as it is written of those first disciples, the fishermen and the tax collector, 'Straightway they left all and followed Him.' Left all? Did they leave Moses and Isaiah? Must the disciples who go today leave all? May they not keep Buddha and Confucius and Lao-tsze, as Peter and John and Matthew kept Moses and Isaiah? Well, can they? Time will show, and as Mr. Lobenstine of Shanghai has put it: 'I am quite willing a Buddhist should take Buddha for his Moses, but I am not willing that he should take Buddha for his Christ.'" Mr. Lobenstine is well known as one of the leaders of the destructively Modernist missionary movement in China; it is nothing less than tragic that the senior secretary of a great evangelical board of foreign missions should quote, with no hint of disapproval, the apostate suggestion that Buddha may properly be substituted for Moses — the only Old Testament prophet to whom Christ is likened in the Scriptures. When the Lord Jesus after his resurrection met the two disciples on the way to Emmaus and "expounded unto them in all the Scriptures the things concerning himself," *he began* "at Moses and all the prophets." Do Dr. Speer and Mr. Lobenstine think he could have begun just as well at Buddha?

"I cannot see how," writes Dr. Machen, "if he [Dr. Speer] is consistent, he can really hold to the equal authority of the Old and New Testaments. Does that mean merely giving the Old Testament up? No, it means something even more serious. It means giving the New Testament up as well, because the New Testament stakes the whole weight of its authority upon just that high view of the Old Testament Scriptures which is held by despised Bible-believing Christians lately — that high view of the Old Testament which is certainly undermined, by implication if not consciously, in what Dr. Speer says."

The Crisis in Missions

It is not difficult to understand how the author of the views expressed in this massive volume could not only tolerate but approve positions and policies of his Board of Foreign Missions that have saddened and alienated many evangelical believers. Leading Presbyterian pastors and churches have taken up with their Board its departures from the faith, its Modernistic policies, its unsound literature, and have earnestly sought to get some assurance that these things were at least unintentional or would be corrected or done away. But neither Dr. Speer nor any of his Board associates has given any assurance of this.

The latest General Assembly, in May, rejected by an overwhelming majority every effort of the Bible-believing commissioners to cleanse the Board of its unscriptural activities. The formation of a new Independent Board for Presbyterian Foreign Missions (which occurred immediately after the Assembly), standing uncompromisingly for the old faith, was a long delayed but inevitable result of the official Board's position. The same thing occurred in England when the Church Missionary Society forced the issue by its similarly Modernistic policies, and the Bible Church Missionary Society was formed by evangelicals, and is now functioning as a true testimony in the foreign mission field. Similar action will doubtless come in other denominations in America; for in these last days the predicted perilous times have come, when church leaders do not endure sound doctrine, but when there are still great numbers of God's people who are ready to obey the injunction, given in this same Scripture passage of solemn warning, to "do the work of an evangelist, make full proof of thy ministry" (2 Tim. 3:1; 4:3-5).

[1] This notable book by Dr. Machen should have a wide reading by Christians of all denominations, for it is packed with invaluable information on the issue which confronts every evangelical branch of the Church. It may be had free of charge by writing Dr. J. Gresham Machen, 206 South Thirteenth Street, Philadelphia.

The Times Guide to New Books

Reviews of some of the latest and best books in the fields of Christian fiction, sermons, Bible study, missions, biography, Sunday-school work, and reading for young people

The Beloved Stranger. By Grace Livingston Hill. (J. B. Lippincott Co., Philadelphia, $2.) Sherrill Cameron did an amazing and courageous thing. Discovering in her very wedding hour that her bridegroom-to-be had played false to another girl for whom he still cared, she substituted the other as bride in the church wedding procession. There was a delicate and difficult situation to be met afterward, and Sherrill felt she never could have gone through with it if it had not been for Graham Copeland happening along as he did. But in the days that followed she had to face the old, old puzzle of *why* things are allowed to happen as they do. There is dear old Aunt Patricia's shattered romance, that seems even more beyond understanding. But in her loneliness and grief Sherrill is led to find her Saviour, and in the end is happier than she ever dreamed she could be. The whole book is a message of cheer and encouragement for those who are called to walk strange paths.

Sourdough Gold. The Log of a Yukon Adventure. By Mary Lee Davis. (W. A. Wilde Co., Boston, $3.) Much has been written about the gold rush of 1898. It would seem, however, that very few of those who were actually in it thought it worth while to keep a careful record. They were not there to make records, but to get gold. Few even kept a journal. But in the thousands who went over the heart-breaking trail was a doctor, traveler, and citizen of the world, who was there neither for gold nor adventure, but to seek quiet. He kept a careful journal. Mrs. Davis, whose books on Alaska have made it familiar territory to many, discovered the old doctor and his journal. Together they brought back to life those scenes of long ago. The reader who enjoys travel and adventure will find the book a treat. He will journey with the doctor over the White Pass, winter with him in Dawson, and then alone in a small open boat follow the great Yukon River, one of the few great rivers of the world that flow west, for one thousand miles across Alaska to the coast. The book is so clean, wholesome, and fascinating that one regrets that the lovable old doctor who shows his belief in God and the Bible does not seem to understand it in the evangelical sense. The book is large, handsomely bound, and illustrated with many fine photographs.

The Great Tribulation. By T. Richard Dunham. (Fundamental Truth Store, Box 67, Hoytville, Ohio, 60 cents.) It is fitting that this careful and Scriptural study of a subject that is puzzling to many should appear at this time, when many signs point to the approaching end of this age. As the author himself says, the teaching given here is not new, and he acknowledges his indebtedness to such teachers as Drs. Gray, Pettingill, Chafer, and Gaebelein. But many will welcome this new volume, for in the space of seventy-eight pages it gives a vivid picture of the Tribulation, with numerous and full quotations from the Bible. Mr. Dunham shows that the Great Tribulation will occur after the Church has been caught up to meet Christ in the air and before he establishes his millennial reign; that God's wrath will be poured out upon apostate Christendom, upon godless nations, and upon Israel. His five reasons why Christ's return for his Church must be premillennial are particularly good, as well as his "General Survey" of the Tribulation period. This book will be valuable not only to believers who already love His appearing, but will be useful in awakening sinners to their need of the Saviour, for it concludes with a solemn warning and an earnest appeal to accept the Lord Jesus.

As a convenience to Times readers, any of these books may be ordered through the Times Book Service, 1721 Spring Garden Street, Philadelphia. Please add, for postage, ten per cent of the price up to orders of $5 or more.

Martin Luther; the Formative Years. By Barend Klaas Kuiper. (Wm. B. Eerdmans Publishing Co., 234 Pearl St., N. W., Grand Rapids, Mich., $2.) The celebrations this autumn of the 450th anniversary of the birth of Martin Luther, the "Sledgehammer of God," have already had the good effect of quickening interest in his life. Dr. Kuiper's book is indeed a notable addition to the literature that has grown up around the great soul of Erfurt and Wittenberg, and should have a large place in contemporary appraisal of his life. Unhackneyed, reading not so much like a conventional biography as like the staccato of Victor Hugo or Emil Ludwig, it is a book for both the general reader and the scholar. In brilliant fashion the author recreates the intellectual, social, and political atmosphere of the times, until the reader almost seems to be walking the streets beside Luther, or sitting with him at his desk. With consummate skill and a wealth of information the development of the mind and soul of Luther is traced step by step, until the fascinating story reaches its climactic issue. No one could turn from this book without a renewed and exhilarating sense of the greatness, the wonder, and the sufficiency of the grace of God.

His Unchanging Word. By William Evans, Ph.D., D.D. (American Sunday-School Union, Philadelphia, 50 cents.) A great Bible teacher of many years' experience has brought together in simple, satisfying form a convenient little volume designed for personal Bible study and the preparation of messages, or to be used as a textbook in classes, vacation Bible schools, young people's groups, or correspondence courses. There are two main divisions, "A Survey of the Bible" and "How to Master the Bible." The first covers such topics as "What the Bible Has to Say about Itself," "How Our Bible Came to Us," and "How the Bible Divides Itself." These are subdivided into brief chapters, each followed by a set of review questions. The second division on "How to Master the Bible" is exceedingly interesting, giving many "methods" which are in themselves rich Bible studies. They illustrate the book method, chapter method, prophetic study, Bible characters, topical method, and close study of specific texts. The book will prove a popular and inviting introduction to still further Bible study.

This Grace Also. By John E. Simpson, D.D. (Fleming H. Revell Co., New York, $1.) A textbook on stewardship or a study on tithing is not a new thing, but a textbook on Christian *giving* is not common, to say the least. This book presents the Word and will of God with regard to the grace of giving over and above the tithe. It discusses, too, almost every phase of stewardship, — the stewardship of time, of life, of possessions, of the Gospel. In just six brief chapters this study book makes clear the Christian's duty and privilege in the matter of giving. It presents facts and principles, but it does far more, too. It is so written as to stir the students' emotions and spur him to action in becoming the possessor of "this grace also." Each chapter is preceded by an advance assignment for study and a statement of the aim of the chapter; and each is followed

Through the Bible with Dr. Wells

The Living Bible, Chapter by Chapter. By Amos R. Wells, Litt.D., LL.D. (W. A. Wilde Co., Boston, $1.)

ONE of the most valued features of THE SUNDAY SCHOOL TIMES for many years was "The Lesson Poem," written by the late Dr. Wells. He had an unusual mastery of words, the ability to say a great deal in a small space and in a striking manner, and was a versatile and well-known writer. His style had a tenderness about it that always warmed the heart. In this attractive pocket-size volume are brief, thought-provoking comments on all the 1,179 chapters of the Bible. Most of the paragraphs are less than one hundred words long, and frequently the last sentence or two becomes a prayer. At the beginning of each comment are the day of the week, the Bible chapter to be read, and a two-word title, of which "My" is the first word, making each chapter personal. For example, Genesis 1 is entitled "My Creator," Isaiah 53 "My Saviour," and John 14 "My Worries." With the aid of this plan, the whole Bible may be read through in 168 weeks and three days, or a little over three years. This little volume will be a valuable aid to Sunday-school teachers, may well be used at family prayers, and will be a welcome daily companion to many who read the Word regularly and prayerfully.

December 1, 1933

Mr. Charles D. Trumbull
323-327 No. 13th Street
Philadelphia, Pa.

My dear Charlie:

On returning this week from a western trip I found your letter of November 20th and the copy of the Sunday School Times for November 25th, awaiting me. I have read these with unabated affection for you and Phil but with deep sorrow.

Your controversy and that of Dr. Machen, with whom you associate yourself, is not with me but with the Teaching and Spirit of the New Testament, and with "the convictions of historic evangelical Christianity," of which you speak in the editorial. It is this that has filled me with sorrow for a long time with regard to some of the positions which you have been taking. It is clear either that you do not know the teaching of the Bible or that you select parts of it which fit in with your views and ignore the other parts. And as to the convictions of historic evangelical Christianity, it has been clear for a longtime that you have not been accurately informed as to what they are. When Dr. Warfield dealt with some of your views in the article in "The Princeton Review", now included in his published works, I thought he was too severe, but if he were living now and were to review your later course I think he would write with still greater severity.

I must say in all honesty that I think your editorial is not only unfaithful to the Scriptures and to the historical witness of the Church but also that both its statements and its insinuations are unworthy and unjust and that much that you have been saying and doing in recent years is at variance with the truth of the Bible and harmful to the cause of Christ.

All this does not diminish, however, my deep love for you and Phil but only increases my anxiety both for you and for the Sunday School Times and the trust from your father that has come down to you.

I shall of course make no reply to your statements, as I have not done to those in Christianity Today. I learned long ago that editors, including even editors of religious papers, have principles of their own on which they feel free to act which too often, as it seems to me, are in accord neither with honor nor with Christianity.

With undiminished and ever deepening love for both you and Phil, I am,

Ever affectionately yours,

RES:B

The Times Guide to New Books

Cable Address
Santime, Philadelphia

C. G. Trumbull

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The Sunday School Times
HEID BUILDING
323-327 NORTH THIRTEENTH STREET
PHILADELPHIA, PA.

PHILIP E. HOWARD, President
CHARLES G. TRUMBULL, Editor

December 13, 1933.

Dr. Robert E. Speer,
156 Fifth Avenue,
New York City, New York.

My dear Rob:

Phil and I were deeply interested in your letter of December 1. We knew, of course, that you would be in entire disagreement with our sincere criticisms of your position and teaching, but we were not prepared to have you say that our "insinuations are unworthy," and that we are not acting "in accord ... with honor." Do you really mean that you believe the Times position, or my own, is dishonorable? I hope with all my heart you do not mean this. Perhaps, when you spoke of believing that "editors" act dishonorably, you were referring to other editors than those of The Sunday School Times. I hope so. But I cannot but ask, my dear old friend, that you withdraw your statement about "honor" and ask me to strike it out of your letter.

We have never intimated in the remotest way that your own position was lacking in honor, or conscientiousness, or sincerity. I feel toward you as I wish you might be willing to say you feel toward me: that, while I disagree completely with some of your basic positions and convictions, nevertheless I believe you hold those convictions and positions in all sincerity, and, holding them as you do, I do not see how you can follow any other course than that which you are following.

Can you not say that to me? Because I hold the convictions that I do, in sincerity, can you not say that you believe I can not do otherwise than that which I have done?

In other words, while we disagree completely as to certain foundation facts or premises, I have been hoping that we could disagree

with mutual respect, and with assurance to each other of the sincerity and conscientiousness of the other. I have this attitude toward you; will you not tell me that you have it toward me? If you will tell me of any statement in our recent editorial or any earlier editorial that you believe is "unworthy and unjust" either in what it says directly or in its "insinuations," I shall be grateful, for we have not intended to be unworthy or unjust, but only to draw inescapable conclusions from certain obvious facts.

I do hope you will write me again, in a different way.

Your old friend,

Charley

COPY.

December 20, 1933

Mr. Charles G. Trumbull
Sunday School Times
323 N. 13th Street
Philadelphia, Pa.

My dear Charley:

Your letter of December 13 has been received. There will be no controversy between us. It requires two to make a controversy, and I will not be one of them, either in public or in private. I shall not answer your editorial or the attacks of Dr. Machen in "Christianity Today." As I wrote you, I do not believe these attacks are either honorable or Christian, and they have given me not the least concern for myself. I only grieve for you and him and for the harm which I believe you are doing to the cause of Christ and the work of foreign missions.

I shall answer, however, your letter of December 13 because of the love that we have for one another, and will ever have, and because I think your error is in part just the error against which your father bore some of his strongest witness. Of course I believe that you are absolutely conscientious and sincere. But men may be conscientious and sincere and at the same time wrong. Paul believed that he "ought to do many things contrary to the name of Jesus of Nazareth." And on the best of conscience and in full sincerity he was a persecuter and an accomplice in murder. Our Lord told his disciples that they would be put out of the synagogues and be killed by men who thought they were offering service to God in doing so. One of your father's most remarkable addresses on "Moral Color Blindness" had to do with this very fallacy - that men are justified in any course of action, if only they are conscientious and sincere. If you ask "Must not a man follow his conscience?", the answer is "Yes, if it is right, but if his conscience is wrong, he must change it." As a matter of fact, of course, as your father held, this use of the word "conscience" is careless and unsound. But using it so, as equivalent to one's sincere moral judgment, the true principle is that one is justified not by the sincerity but by the ethical righteousness of his judgment. Of course you are sincere and conscientious, and that makes your mistakes, and especially your intolerance, ~~all the~~ only the more tragic.

Furthermore, a man is responsible to his own conscience for what he is and does as to himself, but not as to others. He has no right to judge them or their thoughts or deeds according to his ~~own~~ conscience, or to denounce or criticise them because they do not conform to his conscience. If I believe it wrong to drink, I must refrain from drink. But I have no right to judge, still less in open denunciation in paper or pulpit which I control and where he cannot at the same moment and to the same people make reply, another man who thinks it is right for him to drink. A man has a right and duty according to his conscience to state what convictions as to truth he holds which he thinks other people should hold. But he has no right as a Christian to judge those who differ from him or to declare them to be unfaithful and untrustworthy because he disapproves

COPY.

December 20, 1925

Mr. Charles G. Trumbull
Sunday School Times
423 N. 13th Street
Philadelphia, Pa.

My dear Charley:

Your letter of December 13 has been received. There will be no controversy between us. It requires two to make a controversy, and I will not be one of them, either in public or in private. I shall not answer your editorial or the attacks of Dr. Machen in "Christianity Today." As I wrote you, I do not believe these attacks are either honorable or Christian, and they have given me not the least concern for myself. I only grieve for you and him and for the harm which I believe you are doing to the cause of Christ and the work of foreign missions.

I shall answer, however, your letter of December 13 because of the love that we have for one another, and will ever have, and because I think your error is in part just the error against which your father bore some of his strongest witness. Of course I believe that you are absolutely conscientious and sincere. But men may be conscientious and sincere and at the same time wrong. Paul believed that he "ought to do many things contrary to the name of Jesus of Nazareth." And on the best of conscience and in full sincerity he was a persecutor and an accomplice in murder. Our Lord told his disciples that they would be put out of the synagogues and be killed by men who thought they were offering service to God in doing so. One of your father's most remarkable addresses on "Moral Color Blindness" had to do with this very fallacy - that men are justified in any course of action, if only they are conscientious and sincere. If you ask "Must not a man follow his conscience?", the answer is "Yes, if it is right, but if his conscience is wrong, he must change it." As a matter of fact, of course, as your father held, this use of the word "conscience" is careless and unsound. But using it so, as equivalent to one's sincere moral judgment, the true principle is that one is justified not by the sincerity but by the ethical righteousness of his judgment. Of course you are sincere and conscientious, and that makes your mistaken, and especially your intolerance, ~~mistake~~ only the more tragic.

Furthermore, a man is responsible to his own conscience for what he is and does as\himself, but not as to others. He has no right to judge them or their thoughts or deeds according to his ~~own~~ conscience, or to denounce or criticize them because they do not conform to his conscience. If I believe it wrong to drink, I must refrain from drink. But I have no right to judge, still less in open denunciation in paper or pulpit which I control and where he cannot at the same moment and to the same people make reply, another man who thinks it is right for him to drink. A man has a right and duty according to his conscience to state what convictions as to truth he holds which he thinks other people should hold. But he has no right as a Christian to judge those who differ from him or to declare them to be unfaithful and untrustworthy because he disapproves

of their opinions or beliefs. All the more should he be careful and restrained when he is told that he does not understand or that he misrepresents their position. And, especially, Christian men are bidden by their own Master not to be judges. And Paul adds his powerful warning in this very matter of the place of conscience. (Romans 14:3-13; I Cor. 4: 3-5; Compare James 4:11).

There is a very pertinent passage in Dr. Charles Hodge's History of the Presbyterian Church in which he is speaking of the schism in the church in 1751, due to the personality of Gilbert Tennent, whoch was not unlike personalities of later days: "The censorious spirit, which so extensively prevailed at this period, was another of those fountains of bitter waters, which destroyed the health and vigor of the church..... It was this, more than anything else, that produced that conflagration in which the graces, the peace and union of the church were consumed.... If the fruit of the Spirit of God is love, joy, peace, long-suffering, gentleness , goodness, faith, meekness, then may we be sure that a proud, arrogant, denunciatory, self-confident, and self-righteous spirit is not of God; and that any work which claims to be a revival of religion, and is characterized by such a spirit, is so far spurious and fanatical. All attempts to account for, or excuse such a temper on the ground of uncommon manifestations, or uncommon hatred of sin, or extraordinary zeal for holiness and the salvation of souls, (or one may add, special fidelity to sound doctrine) are but apologies for sin.....The more we know of sin, of our own hearts, and of Jesus Christ, the more shall we be forbearing, forgiving, and lamb-like, in our disposition and conduct." Dr. Hodge then proceeds to speak of "the disregard shown to the common rules of ecclesiastical order," that is, making no effort to deal with ~~church~~ men according to church law and order but denouncing them and trying to break down their influence.

While quoting Dr. Hodge it may be well to send you also another statement, which I enclose, from the end of his book in which he sets forth the true principles of obedience and freedom in the Presbyterian Church and the lawlessness of proceedings such as we are witnessing today.

As to my use of the word "honor" , I must stand on it. Please look in a good dictionary and see the definitions given there. It is not honorable in my view to foment distrust in Christian agencies and Christian men with whom one disagrees in opinion. It is not honorable to imply as you have done more than once in the paper that our Board is not ethically faithful or trustworthy, and that Fundamentalists have a sounder financial loyalty than other Christians. It is not honorable to make representations such as you make in your editorial which are not true, even though you are sincere in making them. I have counted at least twelve such statements. It is not honorable to represent as untrustworthy or as unfaithful to the Scriptures men who hold views which are explicitly taught there, though you may not think so, as, for example, in the matter of the New Testament teaching itself regarding the relation of the New Dispensation to the Old. (See Hebrews, Romans, Galatians, Sermon on the Mount). It is not honorable to praise for their fidelity men who are breaking their ordination vows in repudiating the Constitution of their church. It is not honorable to attack and deny the evangelical fidelity of our Board and of our General Assembly. It is not honorable because it is not true. You are entitled, if you must to say that your views and mine, or your views and our Board's, or your views and our General Assembly's are at variance. But it is not honorable to report this variance as synonymous with an infallible fidelity on your part and a theological and moral untrustworthiness on the part of those with whom you differ.

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Please notice that I have not used the word "honest." That raised other issues. For example - some years ago Dr. Kennedy in the Presbyterian printed a false statement about my son Elliott. He knew that it would be an injurious statement, but he had taken no pains to verify it. When his attention was called to it he declined to correct it saying that if it was not true it was open to Elliott to undertake to contradict it. This is dishonesty, despicable dishonesty. But I have not used the word in our correspondence, though I think under the definition of it which you will find in the dictionary there are statements in your editorial which are not honest because they are not true, and because the Christian spirit as it is set forth in the New Testament does not sanction them. Of course you believe them to be true, but that does not make them true.

But you may ask, as you do, "Because I hold the convictions that I do, in sincerity, can you not say that you believe I cannot do otherwise than that which I have done?" No, I cannot say this. I hold some convictions, in sincerity, about the course which the Sunday School Times and Christianity Today are pursuing. But it does not follow that I would be doing what is right and Christian in attacking the editors of these papers, charging them in public print and address with being unfaithful to the Scriptures and to historic, evangelical Christianity and to the mind of Christ, and fostering distrust of them, and seeking to impair their influence. I think that true Christian charity and kindness and tolerance and the real interests of evangelical religion call for a different course.

As to whether "The Finality of Jesus Christ" is faithfully conservative or unfaithfully modernist, I think some of the Modernists are probably better judges than you. The Christian Century said of it:

> "It may be considered as an extended answer, specifically to the Laymen's report and, in general, to the whole modernistic view of missions and of Christianity and to any view or program which is not definitely anti-modernistic. It may stand for some years as the classic and most complete statement of the point of view which it represents - that Christianity and paganism in all its forms present an absolute anthithesis."

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And Principal Garvie in his review in the International Review of Missions said that its theological standpoint "is the conservative Presbyterian orthodoxy of half a century ago .... Dr. Speer ignores or challenges all that modern scholarship and insight within the last half century has contributed to the, to me, inevitable modification of this orthodoxy, which without justification he identifies with the original, authentic Christian faith."

Please notice that I have not used the word "honest." That raised other issues. For example - some years ago Dr. Hornady in the Presbyterian printed a false statement about my son Millett. He knew that it would be an injurious statement, but he had taken no pains to verify it. When his attention was called to it he declined to correct it saying that if it was not true it was open to Millett to undertake to contradict it. This is dishonesty, despicable dishonesty. But I have not used the word in our correspondence, though I think under the definition of it which you will find in the dictionary there are statements in your editorial which are not honest because they are not true, and because the Christian spirit as it is set forth in the New Testament does not sanction them. Of course you believe them to be true, but that does not make them true.

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Let us go beyond all these matters, however. You will recall that Charles Spurgeon broke with the Evangelical Union of London and also with the Baptist Union on some such grounds as you believe you are standing on. But the affection shown toward him during his last illness, from men in all walks in life, modified his position and so deeply touched his heart as to lead him to make the following statement:

> "During the past year I have been made to see that there is more love and unity among God's people then is generally believed. I feel myself a debtor to all God's people upon earth. We mistake our divergencies of judgment for differences of heart, but they are far from being the same thing. In these days of infidel criticism, believers of all sorts will be driven into sincere unity."

This is a good word for us who are at one on the great central convictions and who stand on the Word of God and on the Rock of Christ. Now, this is the end of our controversy. But it is not, as nothing can ever be, the end of our friendship and love. For love is indestructible.

With abiding affection for you and Phil and all the dear family -

Ever your loving friend,

RES:AMW

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WMA:CB

EDITORIAL COMMENTS

By Rev. John R. Mulder, D.D.

Dr. Speer and Tolerance

A recent issue of **The Sunday School Times** carries an article criticizing Dr. R. E. Speer, the Secretary of the Board of Foreign Missions of the Presbyterian Church. The ground for the criticism is, quite largely, the kind of material and the references Dr. Speer included in his latest book, **The Finality of Jesus.** The editor of **The Sunday School Times** states frankly that Dr. Speer holds to the cardinal evangelical positions, emphasizing especially his personal allegiance to the belief in the deity of Jesus. Acceptance of this doctrine of the Christian Church carries with it, it seems to me, implicit acceptance of other great Christian doctrines like the Trinity, the Incarnation, and the Virgin Birth. Certainly one who holds such doctrines cannot be accounted a liberal, inasmuch as these doctrines make far too much allowance for the intervention of the Supernatural to suit a typical liberal. One who cherishes these doctrines mentioned as the deep convictions of his soul must be reckoned with the orthodox, evangelical wing of Christendom.

Now, anyone who reads at all, is quite familiar with the conditions in the Presbyterian Church. We know there are saints of God, choice souls, to be found in any numbers in this great branch of the Protestant Church; we must confess, however, that this denomination counts among its numbers many who want to be known as liberals who are embracing Kant's philosophy and Ritschl's theology. It cannot, therefore, be any easy matter to function as Secretary of a Board so much in the eye of Presbyterianism as the Board of Foreign Missions. Were the Board itself less important, Dr. Speer would, by his own person and prestige, make it a Board which received the attention of Presbyterians, and of Christians of other denominational groupings. Any individual, trying to serve his church in a function as important and crucial as that in which Dr. Speer serves, cannot escape difficulties and problems inherent in the task itself. Such problems are, of course, made much more acute because of the division in the Presbyterian Church on the matter of theology. This is, at present, anything but an easy duty to discharge acceptably to all concerned. It is a known fact that the liberal wing is represented on the membership of the Board of Foreign Missions; being an evangelical himself, it is quite conceivable that Dr. Speer finds it difficult enough, at times, to keep the Board a united organ for the denomination. No doubt the Liberals would be glad to substitute one of their own number for Dr. Speer, and it may be that considerable criticism is leveled at him because of his conservatism theologically.

But, instead of enheartening an evangelical and encouraging him in his convictions and positions, **The Sunday School Times** speaks against Dr. Speer, and finds fault with him because his book carries too many references to Harnack, and to quotations from his works! Doesn't the conservative wing of the Christian Church want its leaders to be scholars? Don't we owe Harnack anything, and isn't there anything that he gave the world that we may use? Is it one of the essentials of piety that we should look upon everybody else with scepticism? And, even if we know that another is not in thorough accord with our positions, may we not take from him what we can use? Have the critics considered that Harnack's studies have struck the death-blow to the positions of the Tubingen School of Criticism? Being a conservative, Dr. Speer used the findings of Harnack to establish the evangelical positions; it would be difficult to find a more convincing apologetic than the admissions of the enemies of conservatism in theology. Instead of being inclined to criticize, should we not rather be thankful that one of our fellow-evangelicals has had courage enough to wrest these admissions for the conservative interpretation from a liberal? Criticism leveled at Dr. Speer for this procedure does not look like "the wounds of a friend"; it looks more like the animosity of an enemy.

Perhaps Dr. Speer has not been all that conservatives would have liked to have him be as Secretary of the Board of Foreign Missions, but—he has at least continued to be a Christian gentleman. Now, in this book, he has spoken his own mind, untrammeled by any official connections, and he has shown himself to be an evangelical, scholarly in his efforts to maintain the evangelical positions, able to utilize the material of even such an one as Adolph Harnack as he fortifies the positions of the orthodox Christianity.

I am well aware that this attack of **The Sunday School Times** is similar to the criticism Dr. Machen offered last Spring in his brochure **Modernism and The Board of Foreign Missions.** Dr. Machen may even, by that utterance, have suggested to **The Sunday School Times** the line of attack it took. Both seem to me, however, to be most unfortunate and unhappy. Perhaps Dr. Speer did not indicate that Harnack was a rationalist and an enemy of conservatism, but does one, when speaking about a mule, always need to say that a mule is an animal with long ears? Anyone at all conversant with the literature to which Dr. Speer refers knows who Harnack is, and what is his place among the scholars in Biblical criticism.

Would we not all do well to remind ourselves of the position taken by the Reformer whose name both Presbyterians and Reformed revere? John Calvin was ready enough to utilize anything valuable, regardless of by whom it was presented to the world. He even urged men to respect the mundane sciences, and asserted that even heathen might be instruments of the Holy Spirit for the enrichment of the world through insights and appreciations not given to the children of light. Calvin was willing to use an insight of a heathen; shall Calvinists then hesitate to use the findings of one who, while he came to different conclusions, worked in the field of Biblical interpretation?

One sometimes begins to wonder exactly what it means to be an evangelical. In Chicago I was viewed with suspicion by the Fundamentalists because I did not believe that Fundamentalism means Pre-millenarianism! And now the lines are being so closely drawn that some of us are beginning to wonder just how much latitude is included in the positions of the evangelicals. Elijah was surprised to be told how many in Israel had not bent their knees to Baal; I believe there are more conservatives than the militant representatives of that wing would lead one to think. We owe it to one another to support each other in our expressions of the evangelical faith, rather than to remove the very supprt our evangelical friends have a right to expect from us. To do the latter is not to help the conservative positions, and to strengthen the conservative lines; it is to allow the liberal to come to occupy our trenches, while we dispute with some brother who was set with us to hold a given sector of the whole evangelical line.

Perhaps we are approaching the time when the Christian churches will again write some creeds. Historically the periods during which creeds were written were times of suspicion, recrimination, and misunderstanding. Sometimes things were said which seem, in the light of an objective judgment of later centuries, to have been more than unkind. Later generations are, of course, thankful for the creeds they receive as heritages of ancestral faith, but the fathers usually paid for their creeds in terms of lost fellowships, in terms of inability to understand the positions of others, in terms of limitations of their faith and their thought, limitations which were occasioned by their enthusiastic advocacy of the system they held dear. The Council at Jerusalem might have written itself in such terms also had there not been present someone to see the possible synthesis of

Collecting Church Dividends

By Rev. Jas. A. Stegeman

THE constant plea of the church has been for more support. "Give us your money, your prayers, and your loyalty!" And, generally speaking, the response has been good.

The motive that has been stressed is the immediate one, i. e. the support of the local church and the cause of Christ. Now and again the appeal has been made to a so-called selfish motive. "Cast thy bread upon the waters, for thou shalt find it after many days." In other words, "Your support of the church is an investment, paying you valuable dividends."

Now my purpose is not to criticize such an appeal. Within reason it is legitimate. But how many people there are who collect very little on their investment. They do not come often enough to "get their money's worth."

It is hard to conceive of a man investing in stocks and bonds who would forget to collect the dividends. Yet we do have people who will support the church, and then never come near to receive what the church has to offer. We have a class of people whose duty to the church begins and ends with financial support. Others we have, who seemingly are content to get as little as possible. They attend services once on Sunday, or once in two Sundays. Beyond that they are not interested. Their church is paying dividends but they are not there to collect them regularly. Then, too, we have some who are content merely with the church services, who miss out on what the church organizations have to offer—the prayer meeting, the adult class, the men's class, the women's class, the brotherhood, the ladies aid, or whatever the organization may be. Over against these, we have a group who "are always there"—in church, in Sunday school, in every worthwhile meeting. Such are not only real supporters of the church, but they are receiving the inspiration, the instruction, the guidance, the uplift, the fellowship—the dividends which the church has to offer.

My plea is not, "Put more into the church" but "Get more out of the church". Our churches, imperfect tho they be, are dispensers of blessings. But how are we to receive unless we are there when the blessings are dispensed? An hour of loafing, or of secular reading, or of neighborhood visiting, or of listening to a jazzy radio program will never recompense for what we might have received in the house of God.

Thomas is often pointed out as an illustration. He was absent on the evening of the first Easter Sunday. The risen Lord appeared and stood in the midst of the disciples. Their hearts were filled with joy and great gladness. After the meeting they tried to tell Thomas the good news. But he was obstinate. He would not believe. As a result he spent another week in darkness and despair. He was absent and therefore missed the blessing.

The application is apparent. The reason why some people get little out of the church is because, like Thomas, they are absent, and therefore miss the blessing. It is hard to understand. They invest in the church and then fail to collect the dividends.

This is the point. If the church isn't profiting you, is it the church, or is it you?

Muskegon Heights, Mich.

THE SAVIOUR INDEED

By Rev. H. Van der Ploeg

List to the glad tidings ye children of God,
The Savior has come who your pathway has trod,
Who died on the cross, who arose from the grave,
Who is living forever,—can perfectly save.

He always is with you, you are never alone,
He is guiding your life from his heavenly throne;
He is full of compassion and ever the same,
His eye is upon you, Redeemer his name.

Having purchased your pardon He cleanses from sin
By renewing your heart by his spirit within;
His love knows no limit, and endless his power;
Just trust him fully, each day and each hour.

He intercedes e'er at the throne of God's grace,
For those who through him seek God's reconciled face;
He knows our temptations, helps just when in need,
He saves to the utmost, is Savior indeed.

Prohibition

(An excerpt of a paper read before the Western Social Conference Nov. 20, 1933, by Rev. J. Vanderbeek. Sent in by request.)

REGARDLESS of the fact that the prohibition of the liquor traffic now stands repealed, that the wet forces have triumphed, and that the liquor business is fastening itself upon our nation with a firmer grip than ever before, the cause itself is not lost. It cannot be lost. It is the Lord's. The whole liquor business is God's enemy. 'The kings of the earth set themselves, and the rulers take council together against the Lord, and against his annointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure.' (Ps. 2:2-5)

"God has promised when sin first entered into this world that the seed of the woman shall bruise the serpent's head. God has never yet revoked that promise. It still stands today. But this promise of triumph will not be fulfilled unless one condition be complied with and that is the seed of the woman must be fully aroused by the enmity that God has placed there. God said, 'I will put enmity between thee and this woman, and between thy seed and her seed.' (Gen. 3:15) There must be enmity and only enmity against evil in any and every shape or form or manner, and particularly against the liquor business. There must be the enmity that teaches us to hate it. There must be the enmity that engages in ceaseless warfare, an enmity in which the warrior does not relent till his enemy is utterly destroyed or he himself is destroyed in the fight.

"The inspired Psalmist says, 'I hate every false way;' (Ps. 119:104) and again, 'I hate and abhor lying;' (Ps. 119:163) and again, 'Ye that love the Lord hate evil.' (Ps. 97:10) Yes, hate it with an implacable, uncompromising hatred. Hate it with a hatred that neither asks nor gives any quarters. Hate this propaganda against prohibition in the newspapers and periodicals of our land, carried on by a handful of unscrupulous millionaires for its utter abandon of all truth and honor. Hate this whole liquor business for its preposterous lies. Hate it for its determined lying against better knowledge. Hate it for its lying with the sole intent to receive. Hate it for its insatiable greed and avarice. Hate it for its contemptuous arrogance and pride. Hate it for its insubordination and utter disregard of law. Hate it for its moral degradation and its spiritual blight. Hate it for the countless evils that trail behind in its wake, poverty, sorrow, despair, heartless cruelty, monstrous injustice, blasted hopes, broken homes, distracted wives, despairing mothers, and wretched little children. Hate it for the houses of prostitution it fosters and the pure young lives it debauches. Hate it, hate it, and only hate it with the perfect hatred of the Lord for the eternal ruin it brings upon the immortal soul that God has created in His own image and for which He sent His only begotten Son into the world to suffer and to die.

"Let the seed of the woman be thoroughly aroused by the enmity that God has established, let the seed of the woman be incited by the hatred of God for all that which is evil and then, and then only shall the promise be fulfilled and the seed of the woman shall rise up in the strength of Him who made the promise and bruise the serpent's head."

THE SOCIETY OF THE UNITED BRETHREN
FOR PROPAGATING THE GOSPEL
AMONG THE HEATHEN

Organized 1745; Reorganized 1787; Incorporated 1788

(The incorporated missionary society of the Moravian Church in America)

The oldest incorporated Protestant Foreign Missionary Society
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Incorporated by the Act of the Legislature of Pennsylvania
Wednesday, February 27th, 1788.

THE TREASURER'S OFFICE:
67 WEST CHURCH STREET,
BETHLEHEM, PA.,
U. S. A.

Telephone:
BETHLEHEM 831

Treasurer of Missions:
PAUL DE SCHWEINITZ, D.D., (1898)

Second Advent Sunday, December 10th, 1933.

My dear Dr. Speer:-

Not until last evening did I see that issue of "The Sunday School Times" containing the attack upon you and your book "The Finality of Jesus Christ", which you were kind enough to discuss with me, when you were with us a year ago. I am so incensed by this attack, that I can not refrain from writing to you to give vent to my indignation, tho I can not do anything about it. Of course those, who know Trumbull and who know you will not be influenced by it, but I fear it may do some harm in some quarters. If Trumbull had lived in the 16th century he certainly would have been a Dominican Inquisitor! The way he goes around with a microscope trying to discover heresy in everything, which he or his confreres has not written, excites me. I do not know how widely "The Sunday School Times" circulates among Presbyterians, but I sincerely hope the unjustifiable attack may not divert any contributions from your Board.

We who know you, know your unflinching loyalty to our Lord and Saviour Jesus Christ, and, thank God!, He knows it too, and I am sure His blessing will continue to rest upon you, and there are unknown thousands, who bless you for the spiritual strengthening you have given to them.

My wife joins me in cordial greetings to you and Mrs. Speer, and we wish you every blessing in the approaching Christmastide, and may you have a glad entrance into the New Year, and may our dear Lord grant you health and strength for many more years of blessed activity in His service!

Faithfully yours,

Paul de Schweinitz

W. T. Ellis

R. E. Speer

NOV 29 1933

Ans.

THE ELLIS SERVICE
SWARTHMORE, PA.

November 28, 1933.

S

Dr. Robert E. Speer,
156 Fifth Avenue,
New York City.

My dear Robert:

With some additional Government signers in the offing, we already have twenty-nine signatures to the missionary statement. If you have any other names, send them along quickly, for I want to close this out early next month.

What is your thought about its distribution? I may be able to get a summary of it on the wires, through the press associations, but this will be difficult.

I have just read Charley Trumbull's criticism of you. I think his family ought to call in a psychiatrist. It is sad for those who knew the old Sunday School Times to see the present paper slowly dying like a mouse in a vacuum glass.

Faithfully yours,

William.

WTE:aa

Dear Dr. Speer:

My father, lawyer and United States Commissioner at Monterey, California, and an ardent Christian teacher, and supporter of faith missions, sends this copy of a letter to Trumbull of the S. S. Times which will greatly interest you.

I thought myself that Trumbull overreached himself. Dad has been a 100% "Times" supporter for years.

Franklin Mack

5037 P. F. Speer

F. Mack

JAN 18 1934

Ans.

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE, NEW YORK

MEMORANDUM

FROM S. Franklin Mack

TO Dr. Speer

January 19, 1934

Dear Dr. Speer:

I enclose copy of the second letter written by my father to Mr. Trumbull of the Sunday School Times. I should like to have the former letter which I gave to you to read. I shall be glad to have a copy made for you if you wish but I have no copy for myself now.

Sincerely yours,

S. Mack

SFM:PH

P.S.- He omitted to send me Trumbull's reply, for which I am now writing.

COPY

Monterey, California
January 16th, 1934

My dear Mr. Trumbull:-

Your letter of Dec. 14th in reply to mine of Dec. 7th last received. Your sub-title "Can Buddha be Likened to Moses?" was what I had in mind and the substitution of "Christ" for "Moses" was an error in typing. I have never read Dr. Speer's book and relied wholly on your article for quotations from it. You make him to say "As it is written of those first disciples, the fishermen and the tax collector, 'Straightway they left all and followed Him.' Left all? Did they le ve Moses and Isaiah? Must the disciples who go today leave all? May they not keep Buddha and Confucius and Lao-tsze, as Peter and John and Matthew kept Moses and Isaiah? Well, can they? Time will show." It seems to me that by these last two sentences Dr. Speer would convey the idea that they cannot. Your inference is quite to the contrary.

This is the point that I would make: Your opposition to doctrinal views with which you differ leads you to take an unfair and, as it seems to me, an unchristian attitude all along the line. A good illustration is found in your editorial in the issue of Dec. 23rd. entitled "Is the Oxford Group Movement Safe?"

Take, for instance,your excerpts from the first chapter of "For Sinners Only." The author is quoting from an article by "The Unknown Writer," a confessed but, let us hope, a "changed" gambler. And he goes on to say: "Religion is betting your life there is a God.....Back God and watch Him win your Derby."

This, you say, is "strange talk for an avowed Christian man....Is Christian faith, then, a gamble? There is no hazard, risk or gambling in Paul's glorious statement of quiet, certain finality: 'I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day.'"

Evidently, this unknown writer had a very different background from that of the Apostle Paul. Even though a changed man he still expresses himself in the language of a gambler, to him his mother tongue. A. J. Russell confesses himself a born gambler. Why not bet one's life on a sure thing? The language is anything but elegant but <u>when one pins his faith on that which is certain he has ceased to be a gambler</u>. Shall we condemn him as an Ephraimite because he does not say shibboleth as we would pronounce it?

The Oxford Group are trying to get away from the nomenclature of orthodox Christianity. The word "conversion" has fallen into disrepute to the extent that converts have not been actually converted. If they prefer to speak of ahnged lives, well and good. There can be no permanent change for the better except through Jesus Christ.

I hold no brief for Buchmanism. The impression I received in attending the first - and to me thus far the last - meeting of this group was summed up in my remark to my pastor: "It looks as though some of our Episcopal friends had been converted."

But I have read, and re-read, "For Sinners Only." From beginning to end, it is crammed full of instances of changed lives. Ought we not to rejoice in all this? Yet in perusing your editorial "Is the Oxford Group Movement Safe," I fail to find one single word of commendation.

The Apostle John reported to Jesus that he had found one casting out devils in His name but that he forbade him "because he followeth not with us." The reply of the Master is illuminating: "Forbid him not; for he that is not against us, is with us."

This brings me to your second criticism: "Is it true to the blood?" Here I hesitate to speak lest I too shall be misunderstood; it is so easy to misunderstand those with whose views one does not sympathize. Paul had been accustomed from his youth up to witness the actual shedding of blood in animal sacrifice. Accordingly, in writing of our Saviour's death he visualizes His shed blood.

Reverting to "For Sinners Only," I quote: "They were even so arthodox as to believe that everyone, parson as well as prodigal, must at some time come to himself, must experience the forgiveness of God through Jesus Christ. In short, the Cross was central in their teaching. At the Cross man reached a turning-point when he decided to live as God directed and guided instead of according to his own human standards" (page 20)...."The woman speaker spoke about the Cross of Christ, of the sinner and of the One who has made full satisfaction for the sins of the world....The woman's talk personalized the Cross for methat day, and suddenly I had a poignant vision of the Crucified." This is from the personal testimony of Dr. Buchman himself (page 43). Permit me one more quotation: "Finally I was faced by St. Paul's declaration, 'I determined not to know anything among you save Jesus Christ and Him crucified.' Then for the first time the significance of the Cross came home to me, and I made my surrender," (page 73).

As used by the orthodox believer in this 20th centure, do not the blood and the Cross alike speak of our Saviour's death and the atonement wrought out at Calvary for the sins of the world?

The editorial is said to be but the first of a series of articles discussing the Oxford Group Movement but the pleasure with which I would otherwise look forward to them is largely dissipated by such unfair treatment and the complete lack of appreciation displayed in the introductory article, as it seems to me.

As to Paul's statement that the law is a "schoolmaster" to bring the Jews to Christ, I would place it in the same category as his teachings that women should have their heads covered and keep silent in the churches and not elevate it to a place among the "doctrinal statements in the New Testament, which, like the Incarnate Word, are 'the same yesterday, and today and forever.'"

By the way it is reported to me that Woodbridge who has been called from a wonderful work in the Cameroun, leaving a place which it will take years to fill, to become secretary of the Independent Board is not only a pre-millenarian in his views, which Dr. Machen is not, but also a Buchmanite. Can it be possible?

Finally, while I cannot agree with you in the particulars herein enumerated, I trust that my lack of sympathy in these matters will not blind me to the many excellent things which from time to time find a place in the columns of the S. S. Times. This year's club listed 33 subscribers.

Very sincerely yours,

(Signed) Silas W. Mack

THE FINALITY OF JESUS CHRIST

Great Book By Dr Robert Speer

Dr Robert Speer has written a splendid book entitled *The Finality of Jesus Christ* which should be read by every missionary in India and by every Indian Christian leader who can read the English language. Published by Fleming H. Revell Company of New York, London and Edinburgh for three dollars, this book contains the Stone Lectures Dr Speer delivered at Princeton and also his Gay Lectures (both in 1932-33). Its nearly four hundred pages are packed from end to end with references from the missionary histories of the Christian Church in many lands that make it an invaluable book quite apart from its enriching contribution to the main theme. That theme is stated simply and clearly by Dr Speer himself in the following words:—'Is Jesus Christ final, absolute and universal, or is His value only relative and limited? Is he only man with divinity not qualitatively different from that to which we aspire? Or is He man and God in a sense wholly unique? Are we to think of Him as a great human leader classified with other great religious teachers or as the only personality of His kind?' The conclusion reached is that Jesus Christ is unique and absolute, final and cosmic. That Jesus Christ is the character-pattern for all humanity, the *Sadguru* or Perfect Teacher for all races, does not adequately express the full meaning of His message and mission, and this is shown by the remarkable New Testament phrase '*in Christ*' which signifies life as lived under the inspiration of a living union with Jesus Christ. When we realize the full meaning of the fact that 'God Himself was *in Christ* reconciling the world unto Himself' and that when a man is *in Christ* he is 'a new creation,' we have reached one important aspect of finality.

The Church's Greatest Question

In the words of the late Dr. P. T. (not J. as in Dr Speer's index) Forsyth, one of the ablest of British theologians: 'This is the great question within the Church to-day: whether the revelation in Christ was final; whether in Christ God sent or went to the world; whether in Christ He announced Himself or gave Himself; whether Jesus who spoke in God's name, really stood in God's place. The greatest issue of the moment is within the Christian pale; it is not between Christianity and the world.' On this matter the only possible position for Dr. Forsyth as Principal of the British Congregational College at Hackney in London, as also of Dr Speer the Secretary of the American Presbyterian Board of Foreign Missions, as also (let us add) of the Board of the *Dnyanodaya*, is that 'Jesus is obviously unique.' In Forsyth's words which Speer accepts, as we do also: 'There is nothing more left for God to give man, but the appropriation in experience and in detail of this one and final gift of Himself in Christ.' This is the Christian Church's 'conception of Christ in the first two centuries' (the title of Dr. Speer's first lecture), and it is because this is the Church's conception still in the twentieth century that missionaries are sent to India, their chief emphasis being, if in their life and work they follow their New Testament charter: 'The message of the reconciliation by God in Christ which He entrusted to me; I am acting therefore as Christ's ambassador; it is as though God were pleading with you by me' (ii Cor.v. 20).

Jesus the Bridge of the Races

In his second and succeeding lectures Dr Speer begins to follow out the far-reaching implications of the foregoing position which he established in his first lecture, his titles being: 'The Attitude of Primitive Christianity Towards Non-Christian Religions' (lecture II). 'The View of Christ and of Non-Christian Religions Which Generated and Sustained the Expansion of Christianity' (III), 'Can We Still Hold the Primitive View of Christ?' (IV), 'What View, Then, Shall We Take Today of Non-Christian Religions?' (V). The book is packed with thought and with statements from the greatest leaders in Christendom all down the centuries, and we will limit ourselves to the last chapter where Dr Speer faces the burning question of the relation of Jesus Christ to the non-Christian religions of *today*. Even so, we can give but an incomplete outline, for that chapter alone covers more than a hundred pages. After quoting in full a fascinating series of letters from the late Dr R. A. Hume, Dr Speer proceeds to establish some necessary distinctions in order to avoid possible confusion.... For example, religion and race are too often identified, as if Jesus Christ were the creation of the Anglo-Saxon race, the fact of the matter being that Jesus Christ 'was an Asiatic, son of an Asiatic mother, who never left the soil of Asia, and all of whose first disciples were men of Asia.' For Jesus Christ 'was meant to be the bridge of the races,' and He aims at consecrating 'Indian religious subtlety' and 'Chinese ethical sagacity' just as much as He makes use of 'English breadth, Scottish intensity and American alertness.'

Important Distinctions Overlooked

A similar distinction that needs to be made is between 'religion and culture' (or civilization), for 'religion and culture' should never be employed as identical terms; hence it becomes clear that Jesus Christ in no sense desires to abolish Indian culture, but rather to dedicate and purify it for His Kingdom. 'Religions and their adherents' must also be distinguished, as they were for instance by that great Scotsman in Calcutta, Dr. Duff, who loved his students with his whole heart but who also spoke of their idols as 'mere imaginary beings, no more worthy of worship than my old shoe or the paving stones on which I walk.' For no true religious teacher, worthy of the name of teacher, can ever condone or overlook evil and falsehood out of charity and tenderness toward those he loves. 'A lie is a lie, and impurity is impurity, and no apology is valid for either. And any defence of the

non-Christian religions which ignores this and asks indulgence on any ground whatsoever, surrenders the case in their behalf. In the Christ of the New Testament there is no falsehood or impurity that calls for any apology or defence or condonement of silence.' Still another important distinction, the forgetting of which leads people into hopeless confusion, is the distinction between essential Christianity as set forth in the New Testament and the accretions that have gathered round it. So necessary is this distinction that we have often in these columns insisted that so unworthy is much so-called 'Christianity' to-day that Jesus Christ would utterly disclaim any kind of connection with it; just as He asked the searching question 'Have you never read?' of those men whose greatest boast was that they spent all their lives in doing nothing else but reading and expounding the books of the Law (St. Matt. 21·16; 21·42; 12·3, 5; 19·4; 22·31.

Undiluted Christianity & Other Faiths

Dr. Speer faces two objections that appear at this point in his discussion: first, that some hold 'there is no such elemental and unencumbered Christianity'; and secondly, that *all* the religions must enter the comparison on the basis not of their defects but of their excellences; 'both points are well taken.' Concerning the first it is important to remember that the pure undiluted Christianity seen in Christ Himself is to be found in the New Testament 'written wholly by Asiatics,' circulated 'without note or comment,' and therefore without adulteration of any kind; which fact illustrates the central importance of all the work of the Bible Society in its circulation of the New Testament. Unfortunately we have to grant that the New Testament message is sadly marred and dimmed by the contradictions of its teaching seen in the lives of us who profess to follow Jesus, and we need to thank Indian writers for every occasion on which they remind us that in our individual life and message, or in the work of the universal Church or the so-called 'Christian States,' there are so many denials of Christ's perfect message. About the second objection mentioned above, Dr. Speer finely says: 'Any comparison between Christianity and the non-Christian religions must be a Christian comparison, that is, absolutely just, equal, unsparing and true, with all possible charity and allowance for *people* who believe, and none whatever for *what* they believe.' And in such a comparison it will be seen that 'Christianity is not a religion in the sense of the other religions. It is not a doctrine, or a method, or a philosophy, or a theology, except derivatively. It is a Person, Christ, and a life in and from that Person. Christ did not come to found a religion. He never once used the word.' And above all else we are to remember that missionaries are not sent *mainly* to state any 'view of the non-Christian religions' or to express any 'attitude' toward them. But our chief message to the non-Christian peoples is 'the one simple, positive yet infinite and inexhaustible message of Christ.' *J. F. E.*

(*To Be Continued*)

NYANODAYA
(Rise of Knowledge)
ESTABLISHED 1842

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The Rev. J. P. Edwards, Principal, United Theological College of Western India, 7 Sholapur Road, Poona Camp, India. Telegraphic Address: Fernstalk, Poon
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Jesus Christ and Other Religions

Essential Differences

Dr Speer sets forth in his book, *The Finality of Jesus Christ*, the main conclusions reached at the chief Missionary Conferences held in India since 1862 and at the Home Base Conferences beginning with 1860 to the 1928 Jerusalem Conference. He then proceeds to give in abbreviated form the conclusions laid before the 1910 Edinburgh Conference by Dr D. S. Cairns concerning the non-Christian religions. The summary is as follows:—(1) These religions are expressions of man's religious nature. (2) There is no good in them that is not in Christianity. (3) They are seamed with evils from which Christianity is free. Each of these points is worked out in detail for which we have not space, but we must state the fourth more fully. (4) 'Taking the non-Christian religions as they are, good and evil together, as represented not in any immoral practices or in any unfair distortion, but in their founders and heroes, their ideas of God, their sacred books and their essential principles, they are not classifiable with Christ.' Addressing himself to the problem presented by the gradual Christianization of the non-Christian religions in India, China and Japan during recent decades, Dr Speer rightly holds that the immense changes by way of restatement and re-emphasis in these religions serve to make our task all the more difficult, but the essential task remains the same.

Are Other Religions Being Christianized?

Every missionary in India will agree with Dr Speer's diagnosis of present-day India when he says that 'the Hinduism of the present is not the Hinduism of the past,' for 'with unbelievable rapidity Christian ideas have penetrated it and every year its great conceptions are construed in terms less at variance with Christianity.' So true is this that Albert Schweitzer in no way exaggerates when he says that 'apart from the Gospel of Jesus, Hinduism would not be in fact or in ideal what it is today;' and there are some Indian thinkers who hold that one of the greatest contributions of Christian teaching in India has been and still is its purifying effect upon the other religions of India. Are these religions, then, and the vast changes taking place in them, to be regarded as an Indian form of preparation for Christ? In Western India we have the example of Narayan Vaman Tilak who said he came to Jesus Christ 'over the bridge of Tukaram's poetry,' and Dr Speer quotes another who holds the view: 'I am quite willing a Buddhist should take Buddha for his Moses, but I am not willing that he should take Buddha for his Christ;' that is, while Buddha may be regarded as helping to prepare the East for Christ, just as Moses helped to prepare the Jews, Buddha must not be regarded as either equalling or supplanting Christ as a revelation of God or as a Saviour of men.

Need of Understanding Other Faiths

In his last thirty pages Dr Speer seeks to answer the question: What shall be our attitude and action toward non-Christian religions? This question is asked in eight different ways:—(1) Shall we simply ignore them? This, Dr Speer answers, 'is a simple impossibility. We are not preaching Christ *in vacuo* or presenting an impersonal system in the midst of other systems. We are preaching Him to men and women. The preaching is conditioned at both ends, by us who carry it and by those to whom it is borne. It must be preached to them and with reference to them, and it is not fully preached until it reaches them.' If we are to *reach* the Indian people we cannot ignore all their religious traditions, for as Dr Speer well says, 'the attitude of Christianity cannot be an attitude of ignoring. It must be an attitude of intelligent understanding and appreciative recognition of every possible point of human contact in the realm of ideal.' (2) Shall we seek to preserve and perpetuate the non-Christian religions, not seeking to convert their adherents to Christ? In this connection Dr Speer quotes the views of those who hold that the attempt to 'convert' people is wrong morally and psychologically and even contrary to the ultimate success of Christianity. With all this he disagrees, as we do; for it is against the declared will of Jesus. (3) Then shall Christianity amalgamate or merge itself in the non-Christian religions? This would simply add Jesus to the Hindu pantheon and make Him the eleventh incarnation of Vishnu, which would mean incalculable loss to the Christian ideal both from the moral standpoint and every other. But while the follower of Christ knows of no other equal ideal with which to amalgamate, he is ever willing to cooperate with others in service for the good of his fellow-men.

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The Finality of Jesus Christ

The Test of Experience

A careful study of Dr Robert Speer's book, *The Finality of Jesus Christ*, free from all prejudice or partiality, will lead a dispassionate reader to the conclusion that he has proved his case. At the same time and without any desire to discover 'spots in the sun,' we believe that an argument on more persuasive lines would be more likely to bring about conviction in a certain type of Oriental mind which Dr Speer would greatly wish to win. For example, in his argument he has had to rely on such knowledge of non-Christian religions as is derived mainly from their theoretical presentation in the classic religious literatures, corrected of course by his occasional visits to Oriental countries, and one stands amazed at the accuracy and sympathy of his point of view. But there is another and far more valuable source of knowledge regarding these religions and that is the daily life and religious experience of their adherents seen in the great vernacular autobiographies some of those adherents left behind. This is a rich field far too often overlooked and awaiting the sympathetic investigation of missionaries and indigenous Christian leaders. Helpful pages on this point will be found in Dr. Macnicol's new book, *Living Religions of the Indian People*. Moreover it is when this fairest method of comparative religious study is adopted that men's personal experience of Christ, seen in the New Testament and in daily life now, shines out as the richest and deepest of all.

Worthy Methods of Religious Comparison

Even our own very limited acquaintance with the vernacular autobiographical works of those Marathi pioneers who experienced Hindu *bhakti* leads us to affirm that their experience of *bhakti* has not had anything like justice done to it by Western writers. It will only be as we study Hinduism at its highest and best that we shall be wholly fair in comparing it with the religion of the New Testament. Moreover, it is when the comparison is made on this basis that one's whole soul desires that these passionate *bhaktas* (saints) in Hinduism (who have been willing to pay any price to reach the goal, as they are still,) might realize to the very full what is 'the pearl of great price' in the religious experience enshrined in the New Testament pages. Thus we reach Dr Speer's conclusions though by a somewhat different route, and the different route travelled would modify now and again the terminology employed. For whatever standards of comparison are applied to Jesus Christ, by His separateness and superiority He has won for Himself a place so utterly unique that no pantheon can hold Him: He is not *among* the gods but separate from and *above* them *all*.

Spiritual 'Food Substitutes'

It is worthy of note that Dr Speer's conclusions are also arrived at when reached by still another road. Dr. Emil Brunner of Zurich has written a great book entitled *Der Mittler*, which first appeared in 1927, the English of which has recently appeared (*The Mediator*) and is described as 'one of the masterpieces of theological exposition.' 'Theology,' says Professor Brunner in this latest book, 'has to show that there are not many articles of faith, but only *one*: "God was in Christ reconciling the world unto Himself".... The Church needs to use theology as a check in order to protect herself against "food-poisoning," and against the acceptance of worthless and deceptive